

Erasmus of Roterodame to the

Fol. i.

Ryght reuerende Bysshop and mooste excellent
Pryncce of Traiecte/Philip of Bur-
gundye/ sendeth greetynge.



Albeit in these monethes / feldeſ lye here
and there bare and barein, mooste honourable prelate, yet
there is no tyme of the yeare but the feldeſ of learyng
byrnge forthe one profitable croppre or other: ſo that there
is none ſo rugged a wynter, but ſome proſp're aſp'reth of
the feldeſ wherein good ſtudyes are ſowen. We thynketh
it ſtandeth with indyfferent reaſon than, that a great por-
cion ſhould be cut therout and geuen to the Biſhop as the
chiefe ploughman of this huſbandrye. For whete to oure powers we laye oute
helpynge handes to the furtheraunce of the goſpell, we in ſome parte ſerue the
turnes of the office that you ought to care for. In conſideracion wherof I haue
doen this ſo muche the moze wyllinglye, becauſe the Argument of this matter
ſelfe prouoked me therunto. For I haue expounded by waye of Paraphraſe,
the two epiſtles of Saint Paule to Tymothee, and the one to Titus: wherun-
to I haue added, as it were in ſtedde of a perſp'c eude, that, that he wrote to
Philemon, becauſe it ſhould not be leſte alone vndoed, beinge the hyndermoſt,
which though it create not of lyke matter as theſe other doe, yet there is nothing
in Paules wytyng, that perſeigneth not to the offyce of a biſhop. For in theſe
thre former Epiſtles he paynteth out after a wondrefull maner and ſetteth
forthe the ymage of a righte and a true Chriſtian prelate: and what qual-
ties and gyftes it behoueth him to be garniſhed withall that is called to this ſo
arduous a traual: and what his duties are to doe that raketh that offyce in
hande. For how harde a matter it is, to playe the partes of a blameles biſhop,
and on the other ſyde, howe pernicious a daungier it is to the ordyng of man-
nes lyfe, to haue a corrupte heper of the lordes ſlocke, it is euidentlye apperaunt
in that, that Paule giveth commaundment of no thing moze inſtauntlye nor
moze carefullye than he doeth of it. For howe often rehearſal maketh he of alwaie
one thing, and howe often beateh he in þ ſame matters that he ſpake of afore:
howe many tymes doeth he beſeche, charge, and aduice by al that holy is, nowe
by ſayre ſpeache nowe by promyſes, nowe by feare aluertynge the people with the
example ſomtyme of himſelfe and ſomtyme of Chriſt: Nowe ſeyng Paule was
ſo afrayed of their quaryling, whome he had inſtructed by his owne teachinge,
whome alſo he had ordained by the laying on of his owne handes, & had ſear-
ched and thoroughlye tryed theiſ faithfulnes and integritie by ſo many unnet of
wares: howe muche moze daungier is it at this daye to committe an office of ſo
weighthye importance vnto any man at auenture without good aduiſement:
In tymes paſt euery citie had a reſident biſhop of his owne, and yet in thoſe ci-
ties howe ſmall a porcion of folkes were there that profeſſed Chriſte:

AAA. i. And

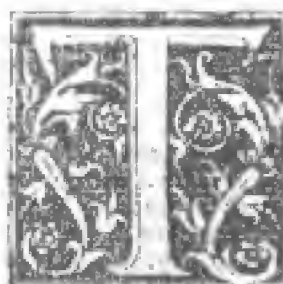
And besydes that, in those dayes the bloude of Christ was yet in feruent remembrance in mennes hartes, because it was but lately shedde. And the heavenly spirit that was geuen men in baptisme, was yet flaming hote: whiche thinges I can not tell howe, they bothe seme to be colde at this present in our conuersion. For these causes sake, a Bishop had not onely the charge and oversight of a fewer than now, but also of such as were obedyent without compulsion. We thinke it therefore, a matter of much more difficultie, at this daye to playe the faithfull vncorrupte bishop: not onely for that, that one man hath the authority ouer so many countie, but much more in that the moost parte of them ouer and besydes the dyspensation and teaching of the gospell, whiche is the chiefest and the very peculiar office of a Bishop, are burthened with the administration of seculare offices. But it is a wondrous matter to talke of, how euill the worlde and Christ agree one with the other, and how harde a thinge it is for heavenly busynes and worldly affaires to be at one concord. Than sayng it is a great weyghty matter to doe either of them bothe as it shoulde be, that is to saye, eyther to be a good bishop or a profitable prince: what a busie piere of worke is it for a man that is tangled bothe the wayes, so to ordeine the matter; that he leaue no parte of his office vndone, eyther touching his spiritual charge or his temporall authority: so to content his mortall prince, that he offende not the prince immortall: and so to be in fauour wth the court, that he come not out of fauour in heauen. In tymes past who soeuer toke the office of a bishop vpon him, must out of hande haue prepared him selfe willingly to abyde all sortes of persecutions. And yet it passeth my knowledge to saye whether there be more dangier in the tranquillitie of the worlde that now goeth, in case it be a tranquillitie, or in the storme tempestes of those dayes. And althoughe by reason of altering the state of thinges, it is not possible that the manner of vsunge a bishoppes office shoulde be thoroughly in al thinges alwayes after one sort. And yet the thing is not to be bitterly condemned that vndereth from the example of that age, nether the mutable changeinges of humayne matters doe alwayes permitte a bishop to byng to passe the thing that he thinketh best to be done: lyke as a Master of a ship that is bothe experie and vigilante doeth no good somtymes with sitting at the helme, but is caried awaye as the wynde and whether wyll: yet not withstandinge he shall goe the lesse out of the waye, from the sincere persyte image of a good bishop, that wyl haue this forme of Paule, as it were a certaine directorie alwayes before his eyes. Lyke as a stout gouernour of a shippe, albeit he be dyscuen patforce to goe somtyme a great deale out of his right course, doeth not let his eye besydes the compasse and loode sterre for all that, lest he shoulde chaunce to goe quyte out of his ayme all together. And althoughe a man can not doe as Paule did in al thinges, yet it is somewhat yf he folowe his example in some thinges. And who so wyl endeuour himselfe to those thinges that are the best to be doen, shal not faile of the forwardeynes of Christes helpe, whose vicegerent your lordshipp is, and without his helpe all that men goeth aboute is but vayne. Fare ye well.

The yere. 15. 8. 1. 1.

The

The Argument vpon the first fol. 16

Epistle of S. Paule vnto Tymothee/by D.
Erasmus of Rotterodame.



Tymothees mother was a Jewe borne, holowbeit she was a christiā, and his father was a Greke. This Tymothee being an honest manerly towarde yonge man and well learned in holy scriptures Paule chosed to be a minstre: and yet because of þe Jewes he was compelled to circumcise him. And forasmuch as he had committed vnto Tymothee (as he byd also to Titus) the cure of those congregacions that he coulde not goe to himselfe, he instituted

him in the office of a byshop and in the discipline of the congregacion, geving him not admonitions as a byscop, but as a sonne and as a felowe in office.

And to thintent he might doe so with the moze autoritie, he doeth often vndercate the autoritie of Apostleship vnto him selfe. Paule admonisheth hym to reiecte suche as woulde bynge in Jewyshe fables, and to teache those thinges that pertaine to faith and charitie. Than, forasmuche as þe ordre of a citie and tranquillite of a commune wealthe dependeth of the autoritie of princes and magistrates, he woulde not onely not haue their autoritie (though they were Ethnykes) contemned of the Christians, but also commaundeth them to be ppared for. He prescribeth what is comely bothe for men and for women to vse in the open congregacion. He paynteth out what a byshop shoulde be and his household. These he treateth of almost in al the thre firste Chapters. Than he warneth him that he receaue no Jewyshe fables, and speaketh of choyse of nicates and forbydyng of mariage. And than he teacheth him straightwaies how he shoulde behaue himselfe towarde olde men, towarde yongmen, towarde olde women, towarde yongwomen, towarde wydowes as well riche and poore as those that ought to be sounde of the commune stocke of the congregacion; towarde the yonger women and towarde suche as be as yet of suspecte age. Furthermore he prescribeth vnto him what he must commaunde to Ministers, what to seruantes, what to cyche men, admonyshing him

to reiecte with all possyble meanes contentious sophisticall questions,

that haue nothing but a vayne shewe of leaenyng. This Epistle

he wrote from Laodicea by Tychicus the

Deacon.

Thus endeth the
Argument.

¶¶¶¶¶

The

The paraphrase of Erasmus vpon

The first Epistle of S. Paule the
Apostle to Timothee.

The first Chapter.

The first.

I Paule an Apostle of Iesus Christ, by the commission of god our Father, and lord Iesus Christ which is our hope. Vnto Timothee his naturall sonne in the faith. Greete, receiue a peace from God our father, and from the lord Iesus Christ our hope. As I besought the to avert still at Ephesus (when I departed into Macedonia) even to do, that thou commende some, that they salowe no straunge doctrine, neither geue heed to fables and thieses genealogies, which bide doubt more then godly edifying, which is by faith. For the ende of the commaundment is, love out of pure heart, and of a good conscience, and of faith vnfeined: from the which thinges, because some haue ceased, they are turned vnto vaine iangling, because they woulde be doctores of the same, and yet vnderstande not what they speake, neither wherof they aske.



Paul an Apostle and messenger: tell any man woulde suspecte that I goe aboute myne owne busynes or humane affaires, and not a messenger of God: or anpe other man, but the messenger of Iesu Christ, which being sent of late in his owne person vpon his fathers message, doo faithfullie finish the busynes of hym that sent him. And as for me I take not this message vpon me on myne owne head, neither receaued I it of man, but was not onely

By the commission of
god our Father.

called vnto it by the appointment of the everlastyng god, but I was also dyuinely perforce vnto it by his commaundement and autoritie: in so muche that it was not in my choyse to chuse myne handes of that office, as payntful as it is, whiche was entoynd vnto me by the autoritie of God, the onely autoure of all our saluacion. For what so euer the sonne hath entoynd vs by the fathers autoritie, that same doe I take as entoynd of the father himselfe, by whome we are also bounden vnto hym for our saluacion: aswell in that we are redeemed by his death from eternal destruction, as also in that we are by his mightie helpe deliuered from the raging tempestes of afflictions. From the which albeit our chaunce be not to be let at libertie for a tyme, yet there is no cause why we shoulde doubt of our safe p̄seruation, hauinge Christe to our protectour, to whom the father hath appointed to be bothe the example and autour of our moost certaynly assured hope. For lyke as he whan he was whyped and naped to the crosse suffered corporall death, howbeit he rose anon againe to lyfe that neuer shall ouercome: so whan we haue bene oppressed with p̄sent sorowes of this worlde, he shall one daye restore vs alvayn againe to the same immortallitie. For this respectes sake, Paule being strenghtened throughe his autoritie and mayntenance, and an inuincible Apostle writeth vnto Tymothee, his true naturall sonne: whō I haue not chosen (quod he) out of an other mannes flocke, but I begat him my selfe out of these bowels of myne, throughe þe gospel, whā he was yet a straigter s̄d Christ: a he for his parte is so like, & so exp̄ssely resemblith this father of his, in steadfastnes & sinceritie of faith & pure teaching of the gospel,

So his natural sonne.

gospell, that it appeareth by euident matier in dede, that he is no suche as maye
 be doubted whether he be myne or not, but that he is my natural very owne vn-
 doubted begotten sonne, and therfore a great deale moze dearly beloued vnto
 me, thā if I had gotten him of my bodily substance after the commune maner
 as men doe. The bodily substance begetteth chyldren that shall lyue but a
 whyle, but by the gospell are we borne to lyue alwayes and neuer dye. If paren-
 tes haue a moze peculiar and a nerer hartie loue, to suche of their chyldren as be
 mooste lyke fauoured vnto them than to other, and thereby doe as it wete knowe
 them surely to be their very owne: howe muche moze lust canse haue I to loue
 this sonne, whome I begate vnto Christ through the faith of the gospell, and
 in whome I beholde the synecritic of my faith borne new againe as it were?
 Let the Jewes make boaste at their pleasure, for geating one companion or o-
 ther as a childe gotten by adaption to their Moses: I boaste that I haue got-
 ten suche a sonne as this to the faith of the gospell and vnto Christ. For it is
 expedient that the Jewes synagoge shoulde from hence forth geue out bea-
 ring of chyldren. And it is tyme, that the Gospell spreaue forth his fruitfulness
 of faith abrode in to the whole vniuersall worlde. Nowe than, lyke as I haue
 manyfolde causes to boaste of suche a sonne, inasmuch as I maye safely com-
 mitte vnto him the office of gospell preachinge: euen so I thinke there is no
 cause why he shoulde reuerce the hauing either of suche an Apostle, or of such
 a father. I haue committed a parte of myne owne office vnto him, howbeit god
 hath geue me autoritie thus to doe, soe as he can stande in no doubte touching
 the charge of the congregacions appointed by me, onles peraduenture he de-
 sturth the autoritie of god. Nowe what shoulde I being a mooste louyng fa-
 ther wyshe vnto so entirely a deare beloued sonne, what thinges elles, than the
 same, that the supreme gouernour of our lyfe woulde haue vs to be ryche: no
 plentious of, and in the whiche he woulde sayne haue vs to growe stronge dai-
 lye moze and moze, vntill we be growen vnto such a state as Christ maye vnto-
 chesafe to knowe vs for his owne lawfull brethren? Therefore I wyshe Grace
 vnto him, that he maye perfectly vnderstande, that all faithfull beleuers are
 saued by the free benefite of Christ without helpe of Moses law. And not onely
 grace, but merue also to be alwayes ready with present helpe to succoure hym
 in his trauaile amonge so many daungerous mutacions of thinges. For I
 am not all ignorant, what combrous stormes the lyfe of such as be preachers
 is endaugered withall. Finally, as it is the proprietye of our profession, I
 wyshe him peace and concorde: and that he loke not to receyue these benefites of
 the worlde, whose succours are but baynerether of Moses, because it is a pe-
 nicious matier to haue any trust in his shadowes, sence the true lighte of
 the gospell shooke clearly forth: ne yet of any other mortall man, but of god
 the father, who forsaketh not those that faithfully trust in him: & of his sonne
 Iesus Christ our lord, who, lyke as he hath all thinges commune with the fa-
 ther, eue so he sayleth not to helpe those, that haue ones wholly committed them
 selues vnto his fidelitie, as faithfull seruauntes that depende all together of
 suche a maister as none is to be compared vnto him either in goodnesse or po-
 wer. Thou knowest, naturall deare sonne, what butly butly we had, and what
 daungper of our lyfes we were in, to wyne some congregacion vnto Christ:
 and it is not vnknown vnto the, howe vylgently the false apostles watche
 in every place, & goe about to drawe vnto Moses, those lately entred yong-
 linges

In the
 faith.

Grace merue
 & peace.

As I doe
 teacheth.

The paraphrase of Erasmus vpon the first Epistle

That thou
commande
some.

kinges whom we haue gathered together vnto the gospel: & for none other purpose, but to get a flocke of disciples to them selues, and to be had in estimation among the commune people. And as for me, my studie is to enlarge the dominions of the gospels possession to the bittermost of my power: so that neuer theles we maye maynteyne that, that is all ready gotten. To be shorte, forasmuche as we can not be personally present in all places, we must nedes accomplyshe that, whiche is behynde, partly with sendynge of Epistles, partly by the ministerie of felowe officers. In consyderacion wherof, at such tyme as I went agayne into Macedonia about the necessarie affaires of the gospel, because the Ephesiāns shoulde not be utterly destitute of me, I left the there eue as my selfe, to haue the autochite as a notable vicegerent in so excellent and so paynfull an office. Thou seest the generall sorte of men wonderfullye enclined bothe to superstition and vnto curious artes: notwithstanding the gloyre of the gospel is so muche the moze highly aduanced. And again, there be aduersaries so many and so cruell, that we had neede to set both fete fast to the grounde (as they saye) that we stande stronglye against them. Wherefore, the thing that when I went thence I requiered the to doe, the same being now absent I cistones beseeche and praye the to doe: that is, that thou warne some corrupte apostles there, whose names I passe over aduysedly at this tyme (lest being thereby prouoked they waxe moze shameles) that they despyle not ne subuert the pure doctrine of the gospel that we taught to the Ephesiāns, with their new doctrine. And on the other parte, warne the faithfull flocke befoze hande, that they geue not light eare nor intendaunce to suche false apostles to their owne peryll, for they teache not those thinges that auayle to eternall saluacion, and are woorthy the gospel of Christ, but cloute in a sorte of vnfrutefull Jewyshe fables, touching the superstitious constitutions of men, which auayle not a tote to true godlines: & of a perplexe ordye of pedigree rehearsed from grandfatheres, great grandfatheres, and great great grandfatheres, as though the gyfte of saluacion taught in the gospel, were deriued vnto vs by corporall lynage descending from a sorte of degrees of sondry auncetours: and not rather by heauely goodnes powred once vnfrutally vpon all them, that embrace the sayth of the gospel. And this geare they preache not to the gloyre of Christ, but partly that they them selues maye be had in pryce amonge you to be commended for noble doctours: partly to the intent, forasmuche as the gospels doctrine is playne and simple, eyther to be taken for so muche the greater learned men, because they can cloute in a meynye of doubtfull difficulties that neuer can be made playne, and a sorte of riddles that haue no expolition: as though those thinges were not mooste beste that are mooste playne. The gospel byngeth saluacion to the beleuer in a small rowme: But this kynde of mennes doctrine byngeth in question vpon question, and not onely is nothing auayleable vnto heauenly godlynes, that God geueth vs throughe saythe, but also it turneth by spyde downe the chiefe poynt of the gospels religion. Whosoever beleueth purely, passeth not vpon questions. And he that knyteth and unknitteth the knottes of questions, what other thing doeth he teache men but to stande in doubte: Curiosity of questioning is an aduersarye to sayeth. If they beleue God, what a doe haue they to quarrell with his promyses: If the saythe and loue of the gospel geue saluacion without muche a doe, to what purpose are mennes phantasies myngled w all, as cuttinge of the foxespyne, walshynge of handes, chople of meates and obsecration

obseruation of lawes: They make vaunt vnto you, that the lawe was geueⁿ of god: and yet those that teache it, teache it moze greuously than learnedly, and vnderstande not the summe nor the ende of the lawe. Whereto should a man labour for saluacion by meanes of so many wicke obseruations, seying he maye let them alone and fye straight waye to the prycke it selfe: That mā is conynglye learned ynough in Moses lawe, that hath attayned the effectes of the lawe. To be briefe, the thing that comprehendeth & accomplisheth al the whole efficacye of Moses lawe in a shorte summe, is loue, in case it procede from a pure herte and an vpright conscience and an vnfeined faith without holownes. A perfite sincere loue telleth a great deale ryghtelyer, what is to be doen, than any constitutions, howe many soeuer they be. In case this loue be presente, what neede the prescriptes of the lawe: yf it be not present, what auayleth the obseruation of the lawe: In humayne loue, because it is many tynes blotted with affectiōs, standeth many tymes with a corrupte conuersacion, and somtymes comprehendeth not a full entier trust in god. But the Euangelicall loue is of this proper- tie, that it neuer deceaueth, neuer wauereth, and can neuer ceasse from doyng godly. For it geueth respecte to none other purpose but to the gloire of Christ, and comoditie of his neighbour: ne dependeth of any other but onely of Christ. Of this prycke forasmuche as some myste, therfore in steede of the sure doctrine of Christ, they strawe abrode vayne smokes & mystes of Jewishe questions, to thintent they might seme gaye doctours of the lawe and set out them selues with vayne bablyng, whan they vnderstande not for all that the specialties of those thinges that they speake of, nor wherof they affirme. For all the whole lawe of Moses, although it be otherwyle dyuerse and dyffuse, is collected into Chaste alone. Than seying the lawe selfe applyeth vnto Christ, it is shame for a man to professe him selfe a doctoure of the lawe, that interpreteth the lawe contrary to Christs mynde. Howbeit we speake not thus, as though we condemned y^e law of Moses.

The ende of the lawe is loue.

We knowe, that the lawe is good, yf a man vse it lawfully: knowynge this, how that the lawe is not geuen vnto a ryghteous man, but vnto the vnyghteous and disobedient, to the vngodly and to synners, to vnholy and vncleane, to murderers of fathers & murderers of mothers, to manslayers, to whoremongers, to them that defyle themselves which mankynde, to menstealers, to lechers, to peticers, and yf there be any other thing that is contrarye to the wholesome doctrine accordynge to the gospel of the gloire of our blessed God, whiche gospel is committed vnto me. And I thanke Christ Iesus our Lord, with hart shate me stronge: for he counteth me true, and put me in office where as before I was a blasphemour, and a persecutor, and a sprount. But I obtrayned mercy, because I dyd it ignorantelye thowgh vnbekyde. Wherefore, the grace of our Lord was spreadynge a bountaunt with faith and loue whiche is by Christ Iesu.

Exhortaciō.

We doe bothe knowe and acknowledge, that the lawe is good onles it be vnlawfully vscd. And he is an abusour of the lawe, that expoundeth it otherwyle than it meaneth it selfe. The chiefeist purpose of the lawe was, to lede vs vnto Christ. So that he turneth the lawe, whiche is good, into his owne destrucciō, that by the lawe draweth folkes awayne from Christ. And he that discerneth and spieeth in what behalfe the lawe (that was geuen but for a tyme) must geue place to the gospel, and in what parte it oughte to continue in his perpetuall strenght: he that vnderstandeth after what sorte to applye the grosse letter of the lawe vnto the spirituall doctrine of the gospel: and he that perceaueth, how they whome Christ hath redeemed with his bloude from the mannyng of synne,

Ther is good.

The paraphrase of Erasmus vpon the first Epistle

The lawe is
not geue vnto
a righte
one may.

and doe moze vpon their owne Accorde at the mocion of loue, than Moses lawe
appointeth, haue no uede of the feare nor admonicion of the lawe, cyther to be
restrayned from naughtines or stiered to their duetye doyng: to him in dede the
lawe is good. For he vnderstandeth that the lawe belongeth not to him, that
hathe learned by the gospell, not onely to hurte no bodye, but also to doe good
vnto his enemyes. Wherto Moulde an hoyle nede byddle or spurre that run-
neth freely and well as he shoulde doe? They that are ledde and ordyed by the
spirite of Christ, runne vncompelled, and doe moze than al the whole lawe requi-
reth: and hauing once freely attayned righteousnes, abhorre from all vnyghte-
ousnes. Therfore the lawe, that by feare restrayneth from euill doinges, is not
geuen in any wyse vnto them, that doe wplynglye and gladly that whiche the
lawe requirerth, although they haue not the wordes of the law. For whom thā
is the lawe ordayned? Extraplye vnto them that turne the deafe eare towarde
the lawe of nature, and bepng without loue & readyly enclined to al myschafe,
are gubbed by their owne lustes, onles they be holden backe with the barre of
the lawe: And in case the lawe suffre them to synne vnpunished, thā they retorne
by and by to their owne dysposicion, and become the same openly that they were
inwardely: that is to saye, vnyuste, rebelles, wycked and vngodlye, dysobediēt,
impure, kyllets of fathers and mothers, hoymongers, despyers, of them selues
with mankynde, man robbery theues, lpers and persured persons. The threath-
nynges of the lawe were iustlye objected against the Jewes because they were
pzone to these myschiefes, to restraine their sauycr boyle natures from these
wicked doinges befoze rehearsed for feare of punysshment, & all other maner
of naughtines that is againste the excellent lawe of the gospell, whiche Moses
gaue vs not, but the blessed god him selfe deliuered vs by his onely sonne Je-
sus. The Jewes make boaste, that their lawe is glorious: the lawe that we haue
is muche moze glorious. They bragge of their autour Moses, and wee with a
great deale iuster cause boaste of our autour god and Christ. They preache the
lawe of Moses, & restrayneth a certayne sort of great notable crimes through
punysshment, and I preache the lawe of the gospell, whiche dyspatcheth all
lustes at once, that are contrarie to true godlynes. And who is their autour of
preachynge Moses lawe, leat them loke to that them selues: But in dede I am
put in trust to preache this honourable myghtye puyssaunte gospell, that ne-
beth none apde of the law, and it was not comitted vnto me by men, but by god
him selfe: not that I thinke me woorthy in any condicion to haue so weightye a
matter committed vnto me. It was not of my deservynge but of the goodnesse
of god, vnto whom I rendre thanks for geuing strenght vnto suche a wret-
ched bodye as I am, & so sette vnmeter for this office, to glorifye Jesus Christe
our Lord: whose busynes I doe faithfully, lyke a faithfull seruaunt: and yet
I chalenge none other commendacion to my selfe, but that lyke as he hathe
thought me a faithfull minister to preache the gospell, even so doe I sincerelye
and vnspeynedlye labour in the office that he hathe put me in trust withal, with-
out any folowynge of their example that preache Moses lawe to Chrystes re-
proche, onely setyng their owne gayne and the gloyre of them selues, and not
of Jesus Christ. I confesse that in tynes past I was ledde in the same bynde-
nes that they are, as long as I continued in the seale of the lawe of the fathers,
I was a blasphemour against the name of Christ, I was so cruell a persecutour,
that I coulde neuer synne doyng of byolence. For I persecuted the springing
gloyre

of S. Paule to Timothye. Cap. i. Fol. liii.

glospe of þe gospel, not onely wth braules & ges, but also euē vnto enprysonynge and murtherynge. Yet hitherto I am behynde these men in nothyng: peradventure in this case I am to be preferred before them, inasmuche as I dyd these thynges by the onely simple stickynge to the lawe, throughe errour and ignorance: inasmuche as I was not yet called to the foloweshyp of the gospell: But they haue once professed Christ, and yet beyng enemyes of his glospe, and to make delirious of their owne, loc of a malicious obdurate cloute in the vnpoysonable burthen of Moses lawe. And for this cause sake, seying I dyd thus onely of ignorance, God had mercy vpon me, whet as they are vlynded every daye moze and moze. The more frequently that I fought than for the lawe agaynst Christ, the more hartely do I now defende the doctrine of Christ against the affirmments of the law. For in stead of that earnest vehement studie of the law, whiche is to be put away, grace hath succeeded haboundantly: And in stead of the trustyng of the lawe, the faithfull trustyng in Christ is commen in place. In stead of the malicious hatred of the Jewes, charitie towards all men is entered, whiche we haue obteyned both by the example and gyfte of Christ.

¶ This is a reue sayynges (and by all means wth type to be receaved of us) that Christ Jesus came into the world, to save synners, of whome I am chefe: Notwytstandyng, for this cause obteyne I mercy, that Jesus Christ shoulde iustly shewe on me all longe patience, to declare an example vnto them whiche shoulde belieue on him vnto eternall lyfe. So then vnto God, myge sayllaninge, th^{at} moste all, my selfe, wylle, onely be yowere and prayse for ever and ever. Amen. ¶ This chastyngmentys against it vnto thee, for the synners, accordyng to the prophesys, whiche in tyme past were prophesied of the, that thou in them shouldest tyge a good tyger, hauyng faith and good conscience: whiche some haue put awaye from them, and as consoling faith haue made theym wiche. Of whose nombre is Symeon and Alexander, whome I haue deliuered vnto Sarah, that they maye leaue not to blaspheme.

The text.

The Jewes haue nothyng to saye agaynst me, althoughe I sayde that I am by the goodnes of god, without the helpe of the law, bycommen of a wicked and a myscheuous man, now that, that I am. But the thynges that seemerh vnto them vncredibill, is by most euident argumentes vndoubtedly true: and the thyng that they renounce, is withal studious endeuoure to be embraced (as they saye) with metyng armes: that Jesus Christ seying the lawe to be vncffectuall vnto perfitte saluacion, was made man and, came in his owne person into the worlde, to thynke that throughe his death he myght geue vs perfyte healye, and in suffring the permes of our vnyghteousnes he myght geue vnto vs his owne ryghteousnes. Finally, albeit I was an earnest magnyfyer of the law of the fathers, yet I doe not onely not excepte my selfe out of the nombre of sinners, but also I knowlege me to be even the chiefest among them. I wylle not denye myne vncleanne. For it rebowndeth vnto the glospe of Christ. The lesse that I deserue mercy, the more excellent is his clemency. I was worthy punishment. And howe comenly it to passe than, that Christ would not onely pardon myne offences and declare his excusynge gentlines towards me, but also enriche me wth so many great free gyftes: For what other purpose, but throughe this notable example, to yrouke all men to hope after lyke forgiveness, howe synners soeuer they haue luyed before, so that they put no trust in the wyse of Moses lawe, and set all their whole faith in Christes goodnesse, that continueth wth vs still vnto euery lastyng lyfe. The promysse is great, but the promysse maietie is trustye and sure. And no man shall put any mistrust in

the

The paraphrase of Erasmus vpon the first Epistle

The promysse, that considereth Christ to be the promysse maker. And in case any man coulde contemne him as a man hauing suffered vpon the crosse, yet let him confyde that the moost highe euerlastyng kynge God the father immortall, inuisible, and onely wyse is the chiefe autor of this busines, who by his soune geueth vs all thinges. Therfore nothing ought to seeme incredible, that almyghty God promysseth. And as for men, they can chalenge to themselves no parte of habilitie to geue this so singuler a treasure, sozasmuche as he ought to haue all honour and gloyre, not for a certayne of yeares, as the gloyre of Moses lawe was, but in all ages for euermore. For it becometh the immortall God to haue immortall honour. That, that I haue sayed, is true, and as the matter is in dede. Than lyke as I do faithfully behaue my selfe in the busynes appointed vnto me, euen so doe I geue the this in commaundement, my louyng sonne Timothy, that thou folowe thy fathers example, in accomplyshyng the offyce, that thou haste taken vpon the, thoroughly in all poyntes. It is goddes busynes that thou takest in hande, wherunto thou wast not called by any promotion of man, but by the appoyntement and commaundement of god. Under his banner thou arte a souldiour, and of him thou shalt receiue the rewardes of victorie. Thou seest what a bande of men thou hast committed to thy credence, thou seest with what maner of aduersaries thou haste a doe, there is none oportunitie for the to be negligent or to slepe thy matters. And it were the greatest shame in the world and a very wycked parte for the to shyne from him, whose wordes thou arte sworne vnto, a whole name thou hast once professed, His iudgement was that thou wouldest proue a valeaunt and a faithful guide, for so the spirit of Christ by his inspiration shewed vnto vs, at suche tyme as we committed auoytie of priesthoode vnto the by layeng on of handes. See therfore that thou constantlye answer aowell the iudgement that God gaue before of the, as the faithfull truste that we haue in the: so as god maye bothe prayse the for a noble guyde, and I maye reknowlege the to be myne owne sonne. It is an excellent warre, that thou arte occupied in, see that thou applye it manfully. And that shalbe, in case thou kepe a sincere perfyte faith, and vnto faith ioyne a good conscience: that thou put no doubte in goddes promysse and frame thy selfe in vprightnesse of lyfe accordyng to the sinceritie of thy iudgement. The puritie of lyfe ought to be of suche efficacye, that it maye be not onely allowed with other men, but also that the conscience maye be vpright before God. The thinges that decaye the strength of faith are humayne questionings, and the appetites of me are the thinges that defile the conscience: wher as those I pretende to goe about Christes affaires, haue respecte to other purposes than vnto Christ. Finallye these two cleaue so faste one to the other, that if the one be decayed, the other is in reprobacie. For he that hath not a sincere conscience can not possibly haue a sincere faith. For howe can the thing be called sincere that is dead: or howe can the thinge endure that wanteth lyfe and spirit. For it cometh to passe that those whiche haue a naughtie conscience in all thinges, at length fall cleane awaye from beleuyng those thinges that the gospel teacheth concernyng the rewardes either of an innocent lyfe or of a naughtye lyfe. An example of this matier we haue lately seene to muche true (alas therefore) in Alexander and Himerius, who inasmuch as in the preaching of the gospel they holde not faste the helme of an vpright conscience, are fallen into the rockes of Infidelitie, and beyng once fallen from the holisome profession

We haue
the lyke ad-
uocates
but not the
lyke diligent
preachers.

Paul made
a pact by
layeng on of
handes with
out anophu-
lyng.

Faith and
conscience.

The cause
of the decay
of faith and
good con-
science.

cession of Christ, they are so carped away with the wauces of naughtie lustes, that they rayled with open spirefull wordes against the doctrine of the gospel, so that they can not be possibly amended with gentill monitions. And therfore I haue (with myne owne sentence geuing) cutte them of from the rest of Christs bodye, as rotten members: so thintent that bepng so corrected they maye learne through the shame and repproche, to cease from their wycked spyghetful raylings, and to be lesse hurtfull to other, though they can not be good to themselves. Those are to be pulled vnder with rigorous handling, that are growen into so highe wickednes, that there can be no good doone vpon them with gentyll remedyes. Therfore, not onely the iudgement of god touching thy synneritie, not onely myne example, not onely thyne owne profession, and in þe thou arte a souldiour of Christ, but also suche mennes abominable example ought to humble thy harte to doe thyne offyce throughly as thou shouldest doe.

Then Chapter.

Exhorteth therfore, that aboue all thinges prayres, supplications, intercessions, and ge-
tynge of thankes be had for all men: for kynnes, and for all that are in auctorite, that we
maye leaue a quiete and a peaceable life, with all godlynes and honesty. For that is good
and acceptable in the syght of god our sauoure, whiche wyl haue all men to be saved, and
to come vnto the knowledge of the truthe. For there is one God, and one mediatoour be-
tweene God and man, euen the man Christ Iesus, whiche gaue hym selfe a ranfome for
all men, that it shoulde be testified at his tyme, wherunto I am ordeyned a preacher and
an apostle, I tell the truthe in Christ, and lye not: beyng the teacher of the Gentiles wry-
tyn and veritie.

The text.



It is not ynoughe for the to be without fault thy selfe, but it is
the parte of a bishop to prescribe also vnto other what is neces-
sarye for them to doe. And those ought to be suche thinges; as
maye appeare worthy an Euangelical conscience. To be briefe,
it standeth them in hande that profess Christ, to be moost setre
of from desyre of reuengement, from desyre of hurte doing, and
from all kynde of dyspleasure. Therfore see thou exhort those that thyne are, to
begynne the first thing they doe in the mornynge, to vse godlynes and to wor-
shyp Christ. And first of al let them praye to god, to put awaye all thinges that
trouble and disquiet the state of Religion, and of the commune wealth. Than
let them aske of him those thinges, that are acceptable to godlye doynge, and to
the tranquillitie of the commune wealth. This doen, let them beseeche Christe
nothing elles against suche as persecute his flocke, but his ayde and succoure.
Laste of all, let thankes be rendred vnto him for those thinges, that by goddes
goodnes haue happened, and earnest supplications made for the thinges that
haue not yet happened. And let these be doen not onely for the Christians but
for all maner of men also, lest Christian loue shoulde appeare to be but a strait
laced loue, as though it fauoured none but of his owne sorte: but let it be exten-
ded abrode in moost large maner, after the example of god, bothe to the good and
to the badde: lyke as he bringe partlye good, and beneficiall to all as much as
in him is, bestoweth his soueraynetye vnto the iuste and also to the vniust.

And in as muche as god geueth vs publique quietnesse by meanes of Ethnike
rulers: it is reason that thankes be rendred also for them. And it is vnder tayne
to vs, whether that ruler beynge a wycked ymage worshypper, shall in shorte
space receiue the gospel. For that cause, Christian loue wyssheth the saluacioe of

The paraphrase of Erasmus vpon the first Epistle

al. The Iewe loueth the Iewe, the newly entred into a secte loueth his lyke, the Greke loueth the greke, the bozther loueth the bozther, the kynsman loueth the kynsman. This is not a Gospellyke loue, but that is a gospellyke loue, that loueth the godlye for Chyist, and loueth the wycked that they maye once re pente and turne vnto Chyist. They doe sacrifice vnto deuyles and curse y on byt terlye. And you contrary wyse, cleaue harde to the fote steppes of Chyiste, who, whan he was exalted vpon þ crosse, and was reuiled w such spyght full rebu kes as were more greuous than the punishmente of the crosse selfe, he gaue none euill wordes againe, he cursed not bytterly againe, but with an excusynge great crye besought the father to forgive them. And prayer is to be made not ouely for þ whole general sorte of mē, but also especially for kinges, yea though they be Ethnykes and stranngiers from the profession of Chyiste, and for all them, that after the publique orde of the worlde are set in any autoritie. And let not this moue you, that of them we be afflicted, we be beaten, we be caste in pry son, we be put to death. Rather theyr blndenes is to be pitied, and not walpye requitte with malpye. Or elles they shalbe neuer the better, and we shall cease also to be Chyistians. This waye pleased Chyiste as a waye of mooste speciall efficacie, wherwith he woulde haue all dyspuen to him selfe. And though he there be some, vpon whom our lotie is lost, yet wee wyl not geue ouer to be lyke our selues for al that. This worlde hath his orde, which it is not expedyent that we shoulde dysquyer: sepyng it is our duetye to procure peace in euery place. Their power and autoritie in some purpose doeth seruike vnto the iustye of God, in that they holde vnder the euill doers with punishmentes, in that they kepe the naughtye ones in their duetye doing, in that they put awaye robberyes, in that with their martiall powers they defende the publique peace, in that they go uerne the commune wealth with their lawes. These thinges albeit they doe not for the loue of Chyist, yet in a generalltye it is not expedyent that the state of the commune wealth shoulde be dysurbed by meanes of vs, lest the doctrine of the gospel shoulde seme a seditious doctrine, and than we shoulde begynne to runne in a hatred, not bycause we professe Chyiste, but bycause we hynder the publique peace. And in case they abuse their power vpon vs at any tyme; it is a Chyistian mans parte to forget the euill turnes and remembre the good turne. In this we are bounden to their autoritie, in this we are bounde to their defence and martiall powers, yea we are rather bounden to God by them in this, that we maye be safe from seditious, safe from robberye, safe from bat tyles, and leade a quiet lyfe without trouble. It woulde doe well to haue in remembrance, what a greate sea of myschiefes the hurly burly of warre byn ngeth in with it, and what comodities peace hath in it. Many are the myschiefes that beggetly uede of necessarie thinges procureth. Peace byngeth plentye. In peace there is oportunitie to vse godlynesse, and warre teacheth all maner of wyckednes. Our profession loueth chaste behauiour, and in warre who can be safely chaste as he shoulde be? And though men for the moost parte abuse the benefyte of peace to wycked sensuall purposes, yet for all that let vs vse the publique peace to the seruing of god and integritie of honest manners, obeyng prynces in the meane season in al thinges, that they epyther commaunde vs righ telye accordynge to their office, or elles doe nothing vnto vs but make vs puny shed persons, and not wicked persons. They take awaye our substance, but yet no parte of our honestye is dysminshed. They lade vs with fetters, but they

The chiefe
pollute that
bringerh mē
to Chyist, is
chastite.
chastite.

they drawe vs not away from Christ. They see the body, and sende vs out to the haven of immortallitie. But than they myght haue vs in dede, if they could make vs couetous, yf they coulde make vs astraped of deathe, yf they coulde make vs despyous of life, if they could make vs ambitious, if they could make vs despyous of reuengement, yf they coulde make vs to distrust Christ.

Therefore Prynces are neyther vn honestly to be flattered, nor sediciously repnyed. And in case it be godlye requisite at anye tyme in the ghospelles behalf, to contemne theyr commaundementes, yet it muste be done with suche a temperaunce, that they maye perccaine vs to doe it not for the displeasure of them, but for a good will vnto godlynes.

Notwithstandinge, I geue not monition hercof for this purpose, that where wee are farte vnhabile to matche them in worldlye powerts, we shoulde prouoke their pursuance vpon vs to our owne harme, but that in this kinde of lenitie we shoulde resemble Christe oure prince, who, whan he coulde alone haue done more than all the Prynces and rulers of this worlde, yet had leaue to wyne the worlde to him selfe in suffering of euill, than in repelling or requyting of euill: he had leaue to wyne the conquest with gentle dealinge, than with reuenging: he had leaue to heale than to destroye: he had leaue to entice than to oppresse. By this waye woone he the victorie, of this fashion it was the fathers pleasure, that the sonne shoulde beate the bell awaye. His example it becometh vs to folowe, in case we wyll haue oure prayers, in case we wyll haue our sacrifices, welcome and acceptable vnto him. He woulde rather be a fauourer vnto vs, than a vengeance taker: with greace gentlenes he suffered our impietie, tyll we came to repentance. And the thyng that is come to passe in vs, the same, lyke as he is of a passing greace goodnes, he woulde also haue come to passe in all men, yf it were possible. He is the sauour of all, he excludeth none from saluation, he bringeth the lyght of the ghospel vnto all.

And he that refuseth it, he that wythdraweth hym selfe, leaue hym blame hym selfe for his owne blyndnes: and he that perissheth, perissheth throughe his owne faulte. For what can the physician doo, yf the sicke doo refuse helthsome medicines? Yettill it is not long of him, that men attayne not saluation, and suppressing the blyndnesse of the lyfe passe, come to the lyght of the euangelicall truth. Christe is the truth, and he that confesseth him, shalbe safe from what kinde of lyfe soeuer he come to hym. Saluation is all one thyng and cometh all of one, and by one alone it is offered vnto all. Ther is no thyng in this behalfe that the Jewe maye chalenge to himselfe as his owne.

There is but one God, not peculiar to this or that sorte of people, but the common God indifferently of all. There is but one that reconcyleth mankinde vnto God, God and man Christ Iesus. For it was conuenient, that he whiche shoulde make the arbitramente of concord betwene God and manne, shoulde haue some thyng common with bothe the parties, so as heing God he myghte make intercession to God, and beinge man myghte reduce men againe into fauour. Whye than doeth any man chalenge him properly to himselfe? If the commyn father of all sent him to saue al, and if he gaue him selfe for the redemption of all, it is mete for vs to endeuour by all meanes, that his death maye be indifferentlye auaylable vnto all.

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In case he died euen for the Ethnikes, why shoulde it pike vs to offer sacrifices of prayers to God for their saluation? And if it haue bene doubted of at any tyme, that Christe came for the vniuersall saluation of the Gentiles, nowe it is certainly manifest, and proued matier in dede, that Christes death belongeth aswell to the Gentiles as to the Jewes. In tymes past the Jewes pertinacie was somewhat borne withal, because they shoulde not fynd fault that they were contemned or caste of: but anone gods will was to haue it most playnely protested that there is no difference at al of nation, of supersticion or condicion of them that lue to the doctrine of the gospel. Of this matier goddes pleasure was to haue me chiefly a preacher. In this behalf he woulde haue me be a messenger, where as the rest of the Apostles before, stoulye wryth leasure and wryth muche a doe admytted the gentyles vnto the grace of the ghospell. And at this tyme there be not all wantynge, that saue there is no entrance vnto the ghospell but by the lawe of Moyses. Notwithstanding Christe hath appointed the office bothe of a preacher and of an Apostle vnto me, that I shoulde preach vnto all men eternall saluation without ayde of the lawe, and that we are all bounden to thanke hym for the same and none but hym. I doe not take this authority fallse to my selfe: for Christe commaunded me to it. And it is no bayne grace that I preach, but the thinges that I speake are true, and I preach lyke the doctoz of the gentiles. I vse not arrogantly to set out my selfe with vanities of greate hyghe titles, as the false Apostles are wont to do, for I haue tryed my selfe vnfeignedly the apostle of þe Gentiles, which haue not trust in Moyses constitutions among them, as they doo, but the farther of the ghospell: nor castynge before their eyes mystes of bayne questions, but plaine simple pure veritie, teaching those thynges onely that make auapleably vnto true godlynes rather than vnto priuate lurre or bayne ostentacion.

The text.

I will therefore that the men pray euery where lifting vp pure handes without wrathe, or doubtyng. Likewise also þe women, that they adore themselves in cunly apparel wryth shamefastnesse and discrete behauiour, not with bysshed heare, ether golde or pearles, or coslye array: but as becommeth women, that profess godpynesse throughe good wordes. Let the women learne in silence with al subiection. It laues not a woman to teache neyther to vsurpe authority ouer the man, but to be in silence. For Adam was by þis fourmyd, and then Eue, Adam also was not braccaded, but the woman was because, she was subdued to the transgression. Notwithstandinge thoum bearing of chyldren, she shalbe saued, yf they continue in fayth and loue, and holpnes with discrecyon.

Nowe to thintent we maye retorne to the purpose that we commaunded of before, I woulde haue men to pray not onely in the congregaciõ, but also whersortet occasion requyrez. The Jewes praye to god in no place but at Hierusalem. The Samaritanes pray on mountaynes and in grooues. But vnto the Christians al places are pure and holy to offer vp sacrifices of prayers. They esteeme euery place to be an holy tẽple to God, and whan they offre as it were a sacrifice, they lift vp pure hãdes euery where to heauen. They haue no nede to wishe for þe mercy seate or most holy place called *sancti sanctorum*, of þe temple, for
god

God will graciously heare them in euery place wheresoeuer they be that pray vnto him. They neede not to passe vpon Jewes the synne offerynges, ether ceremonies or sacrifice. For to offer the sacrifices of Christians euery man may be a sacrificer. God respecteth not the offeryng vpon of beastes or perfumynge of sweete odours, for a pure earnest supplication procedyng from a pure harte, is a sacrifice mooste acceptable vnto God. Leate the Jewes washe them selues as cleane as they can, yet their oblations are vncleane. God alloweth the handes for cleane, though they be not washen, so that the conscience be quiet, in case he wynde no wponge, yf he wythe well to all men, in case he be soyled with no spottes of fylthy lust, couctousnes, nor ambition. This is the puritie and cleanes that maketh a Christian mannes sacrifice acceptable in the syghte of God: with this kynde of sacrifice he delighteth to be offred vnto.

Nowe let the women also praye after the example of the men. Yf there be any effeminate affection in their stomakes, let them caste it out fyrst of all, and byyng in innocencie of honest maniers in stedde of Jewes the cleansynges: to this sacrifice doyng let them decke the soule cleanly and not the bodye, nor entice mentes eyes to phantisie them woth the nakednes of theyr persones, but leat them be covered with a vesture, and that suche a vesture, as representeth sobryenes, bashfulnes, and womanlines. God forbiddeth that Christian women shoulde come forth among the holy congregacion in such maner of apparayll, as the commen sorte of vnsapthfull women are wonte to goe forth vnto weddinges and maygames, cymmyng them selues fyrst with a greate a doo by a glasse, with synely rolled heare or embroydyng of golde: eyther with preposse stones hangyng at their eares or neckes, or otherwile in sykes or purple, as well to set out theyr beautie vnto suche as loke vpon them to playe the naughtye paches, as also in shewyng their Jewelles and substaunce, to vpbayde suche as be poorer than they of their pouertie.

But rather leat the apparayll of Christian women be suche, as maye be answerably like to their lyuynge, & as maye worthily besemethose womē that professesse true godlynesse, and the true wourthyppye of God, not in gorgyous shewyng of haboundaunce of ryches, but in good woorkes: whiche ryches God hath moost singulare delyght in: In whole syght that thyng is vncleane, that appeareth vnto the wo:ld to be excellent and gape. And for asmuch as the kynde of women is naturally geuen to the voyce of muche babylenge, and there is nothyng, wherein theyr womanlynesse is moze honestlye garnyshe than with silence, it is conuenient for them to accomplyshe in dede, the thyng that they professesse in apparayll: to be learners in the open compaignye of menne, and not teachers: to be folowers, and not foregoers: and to shewe no manner of authoritie towardes theyr husbandes, vnto whom they ought to be vnder subieccion: lest yf they once caste of the byddle of shamefastenes and begynne to make them a doo in the open congregacion, poure assemblie, that oughte to be vsed in mooste sobye sorte, be disordred woth a busye hurlye bulrpe. It is the mens offyce to speake in the congregacion, namely if they haue any thyng to teache auayleable vnto godlynes. To conclude, what libertie euery man geueth his wife, let him see to himselfe. But I allowe not if any womā shal take vpon her to preache in if comen assēblie of people, yea although she haue habilitie to teach, lest if such a wyket wer once opened, if weake sexe wold waxe to bold, nor I

The paraphrase of Erasmus vpon the fyfth Epistle

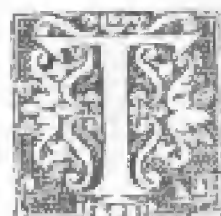
admitte, that they shall vsurpe anye kynde of autoritie vpon their husbandes, who they are bounden so to loue, that they stand in awe to the neuertheles. Therfore leat them kepe silence, and leat them geue reuerente hede to that, that theyr husbandes saye. Leat them acknowledge the ordre of nature: that lyke as it is the office of the mynde to commaunde, and the body to obeye, euen so is the wyfe bounden to depende of her husbandes commaundement. For why doe we fytne Goddes ordre vp syde downe? Adam was made fyrste, and than by and by was Eue made for his sake. Than, why is that Chamelespe made the later, that Goddes wyll was to haue the farther? Than as concerning the fall, Eue was the fyrste deceaued, in that she gaue credence to the serpent, and being enticed with the fayzenes of the apple, neglected the commaundement of God. For the man could neither be deceyued with the serpentes promyses, nor enticement of the apple: but the onely loue of his wife dyed him perniciouslye to do after her. Howe howe standeth it together, that she whiche was once her husbandes maistres in committing synne, shoud now take the superiortie vpo her in teaching of godlynesse? But let her rather aduiseblye knowe the olde imbecillitie of that sexe, the leauynges wherof are not all together done awaye, although the synne be pardoned throughe baptisme. And let her also consyder the dignitie and power of a mannes harte, and thynke it ynoughe for her, that where afore tyme she was his leader vnto wickednes, nowe to be his folower vnto godlynes. And where in tymes past she went before him vnto destruction, nowe let her folowe hym vnto saluation.ouerchelesse we do not thus babythe womankynde, as though we woulde exclude them from the felowshyp of saluation. For the woman also hath her proper offyce: wherein yf she vse her selfe byrighly, she shalbe companion of saluation. In the congregation there is none offyce for her to doe, but at home she hath to doe, and so to doe, as she maye attayne the rewarde of saluation. For that, that she offended afore tyme in deceayning the husbande, she must amende in bearyng and godly byrnyng vp of children. And that shalbe done, in case she applye to the uttermost of her power to beate agayne vnto Christe throughe the farthe, those that she hath borne ones already to her husbande: and yf she enforme them in their tendryngs, so as they maye seme worthy of Christ, throughe charitie, holynes, chastyte, fastenes and other vertues. It is a greate matier, that a woman shal doe, in case she be a good circumspecte housewife. That, whiche I haue sayed, ought to be regarded vndoubteblye to be matier in hede.

The .iii. Chapter.

The text.

This is a true saying: If a man desyre the offyce of a Byschoppe, he desyreth an honeste worke. A Byschoppe therefore muste be blamelesse, the husbande of one wyfe dylygent, sober, discrete, a keeper of hospitalitie, apte to teache, not geuen to ouer much tyme, no fyghter, not greedy of filthy lucre: but gentle, abhorrynge fyghtynge, abhorrynge countenauces, one that ruleth well his owne houle, one that hath chyldeyn in subjection with all conuerence. For if a man can not rule his owne houle, howe shall he care for the congregation of God? He maye not be a ponge scooler, lest he swell and fall in to the iudgemente of the euyl speaker. He muste also haue a good repute of them whiche are wytpout, lest he fall into rebuke, and blame of the euyl speaker.

These be



These be almost the whole thynges that thou shalt appoynte
unto all sortes of people without difference. But yet there are
matters of more waighte importance, to be looked for in
those that thou shalt chynke mete to be put in autoritie ouer
the multitude. For it is conueniente, that he whiche precelleth
in honoz, should also precelle in vertues. Verchaunce there be
many that are despyous of dignitie, but for all that they weighe not with them
selues, what carke and care dignitie hath annexed unto it. He that desireth
the office of a Byshoppe for none other ende, but for ambition, or for aduau-
tage, or to be a tyranne, desireth to himselfe a pernicious matter, and is not wel
advised what this word (Bishoppe) meaneth. For this word (Bishoppe) is not only
þ name of dignitie, but also þ name of occupaciō, of office, & of carefulnes. For
it soundeth by interpretaciō a super intendent & one that careth for þ comodities
and behouises of others. So that whoso vnderstandeth this, & despyeth the of-
fice of a Byshop, respectyng nothing elles but to doo good for manys, in dede
his desire is honest, in that he couereth occasion to exercise vertue, and not for
honoure. And yet thou shalt not commit that offyce to any man, excepte thou
perceyue hym thoroughly garnished wth gyftes worthy a Byshop. And to
thynke thou mayst the more certaynly deserue those gyftes, lo, I shall paint
the out in fewe wordes the ymage of a right Byshoppe. First it becometh
him to be of suche vprightnesse of lyfe, that no faulte at all can be layed to hys
charge. For it is not conuenient, that he whiche professeth hym selfe to be a
teacher & a requitor of innocency in other, should not shewe in his own con-
uersacion and maners the same that he teacheth. And that he, whiche (accoz-
dyng to the offyce that he hath taken in hande) oughte boldly and freely re-
proue them that doe amysse, should corrupte the thyng, wherein he maye be
blamed hym selfe. For who geueth credence to the teacher, whose lyfe is contra-
rie to his doctrine? who wyll suffer to be checked of hym, in whom he seeth ey-
ther the same or elles more greuous offences? But that all should be vpright
and innocent, it is more easly possibie to be wished for, than hoped for. Yet
truelye it is muche requisite for the one man, of whose doctrine the people de-
pendeth, to be cleane without fault. Than in as much as chastitie is much to be
commended in a Byshoppe, in case he haue not the gifte altogethe to absteyne,
this is to be speciallly obserued, that he haue bene or be the husbande of one
wyfe. The first marriage maye be thoughte to be ordayned for the procreation
of chyldren. But to marye agayne is not wythoute suspiciō of an incon-
uenient mynde euen among the Ethnykes. As for the reste, I lette them not
from maryeng oftener than once, yf they can not absteyne. For it is a harder
matter, than I dare exacte of the whole multitude: But it becometh a By-
shoppe to be so ferre quite frome all maner of faulte, that he should be wyde
also of all suspiciō of faulte. Besydes these, that one man that hath charge
ouer manys, oughte to be sobye and vigilante, he is the watche man, and ieo-
perdie is presēt on euery side. He may not be a sluggard, but he must circumspect-
ly loke about hym on euery part, lest he þ lyeth in wayte, whā the capitayne is
a sleepe, couey away some out of Christes tentes. Whoreouer he must be grane
& sad in his behauiour, in al thynges that he goeth about, and be wyde of all

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lyghtenelle and foliſhe toying manners, that decaye and hynder the teachers reuerence and autoritie. And it is not ynoughe, that he ſhewe hym ſelfe gentle and courteous towardeſ his owne folkes, but he muſte applye hym ſelfe, that ſtraungers alſo maye haue experience of hys gentlenelle and lyberallitie, ſo as the repoyte of his honeſt name maye be the more largely ſpredde abrode.

And alſo lyke as he hath theſe vertues commonly with the moſte part of men, euen ſo this is peculiarly to be required in a Biſhoppe, that he be apte and readye to teache, not Iewellic fables and highe ſtatelike ſwelling Philoſophie of this woorld, but thoſe thynges that maye make vs trulye godly ones, and ryght Chriſtians. And þ chiefſt office of a good teacher, is, to know what thynges are the beſt to teache. Nexte this, to teache gladly, to teache gently, to teache diligently, to teache ſoupnly, to teache without ſtatelynes, to teache ſeaſonably. For the doctrine of the ghospell is of ſuche ſorte, that it ouercometh with ſoftneſſe, & not with clamorous lowde ſpeakynge. And albeit for a tyme it be prouoked with the naughtynelle of them that naught are, and be enforced to ſpeake ſomthyng ſomewhat ſenerely, yet it neuer forgetteth Chriſtian charitie. But God forbide, that a teacher of the ghospell ſhoulde (after the example of ſuche as be madde wretcheden railers) rage to intemperauntly agaynſt them that doo anyſſe, or with a ſcolding tongue runne throughe the heartes of them whom his duetie were rather to heale wyth fatherlye gentlenelle: but in all thynges leat hym remembre Chriſtian ſobietie and temperaunce, that is a greate deale more anayleable to brynge men to amendement, than outrageous crueltie is. Let him abhorre alſo from ſtiffe and contention, that he ſeme not to do of malice, and not of loue, that, that he doeth. Charitie amendeth, contention prouokerh. And leate him abhorre couctouſneſſe, that he ſeme not to countrefaite godlynes for gaynes ſake.

Finally, wylte thou knowe, howe he oughte to behaur himſelfe in the open publique affayres: Marke howe he doeth his owne priuate buſineſſe at home. In caſe he ſhewe hym ſelfe there a vigilant houſkeper, yf he kepe all thyng in orde, yf he haue obedyent and diligent chyldren, yf they be ſo taughte that in ſobye ſtyles and comely manners they maye appeare to be brought vp vnder a godly parent, it is a good hope, that he is wel hable to take the publique charge of all, that in the adminiſtration of his owne houſeholde buſynes exercyſeth ſo good a pꝛeſcience of himſelfe. For an houſeholde is no thyng elles but a ſmall comune wealth, and the maſter of an houſeholde, is nothing elles, but the gouernoure of a ſmall citie. And euen ſo the wiſedome of the woorld iudgeth them mete to haue the weyghtier affaires of a common wealth committed vnto them, that gouerne thynges of leſſe importaunce wyth commendacion. To conclude, how maye a man hope, that he ſhal wel gouerne the cure of the whole congregation, that can not well tell howe to gouerne his owne priuate houſe: howe ſhal he take charge of ſo many houſes, that is not hable ynough to take charge of one: By what meanes ſhal he care for ſo great a multitude, that knoweth not howe to prouyde for ſo fewe? Shall he ſaythfully cure thoſe that be ſtraungers, whiche hathe his owne negligentye myſordered? And ſhal he be a profitable man ouer Goddes congregation, that can not be profitable to a humane congregation? Howe thys is alſo to be marked in the ſhopynge of a Biſhoppe, not onely howe entirely bypyghte he hathe behaued himſelfe

hymselfe in hys owne ppyuate affaires, but also howe longe it is sence he came to the professyon of Chyriste. Baptyisme in dede engraffeth a man to the body of Chyriste, but perseute godlynnes chaunceth not so sodaynlye to a man. Baptyisme openeth the entraunce in to the congregation, but in this case it remaineth that every man for him selfe muste stryue and pcease to the marke of holynes. Throughe baptyisme we are bozne a newe: but for all that, it remaineth, that in greate processe of tyme we muste gather strengthe and byghesse, and waxe stronge with daylye increases of godlynnes in to full growen age. Therefore diligent hede must be taken, that no newe scholer, that is to saye, none that is lately called in to the felowshyppe of faythe, be put in autoritie ouer so weyghye a busynesse. He is a good grasse, but yet tender, and vnmete peraduenture to beate a greate heauy burthen. And it is I suspecte, lest yf a man, that is but rawe and not yet sufficiently confirmed in religion, be aduanced to honoure that he had not befoze, be puffed vp with pride, and begynne petriciously to stande in hys owne conceipte, as thoughe he were chosen in to the company of religion, for thys intent, that he myghte haue pcceminence ouer religion: and by that meanes it cometh to passe, that beyng called in the deuilles snares (which he layeth manyfoldely but none more disceatfully than he doeth the snares of ambition) and behauyng hym selfe to muche statellye in the honour comytted vnto him, he escape not the mystepotes of euyl speakers: whiche wyl thus entrepete, that he coueted the Chyistian religion vpon this purpose, that whete he was but of lowe estate amonge his owne secte, he myght be in autoritie and honoure among the Christians. He forsoke vs in a good howze, (wyl they saye) he chaunged his religion for his more aduantage: he had leaue to be a Chyistian Byshoppe, than to lyue lyke a ppyuate person among vs. From thys manner of suspicion, that mā shalbe quite, that a long season hath expessed speciall tokens of true godlynnes and sobryenes in hym selfe. I wyl not heare thys obiection, yf a mā woulde saye: what matter maketh it to me, thoughe the Ethnikes doo mystepote me: it is ynough for me, to be well taken among myne owne. But vnto me this is not ynough to be respected in a Byshoppe, for hys fame ought to be so cleane and vnspotted from all suspicion of faulte, that it shoulde be but a small matter to be well reported of among his owne, vnto whom he is more netely and familiarly known, onles he be well allowed also by the testimonye of them that be wythout, whiche can not see hys true godlynnes so persytely as it is, yea and take occasion to rayse slander of every thyng that doe nothing but onely appere outwardlye to be euyl. Wherefoze hede muste be waresly taken, by all meanes, that none occasion of slander be geuen to them that are straungers from the professyon that we be of: nor (as I maye so speake it) that they maye be habile probablye to obiecte not onely any naughtye faulte but also any false feyned vphayred. For, that they also shoulde haue a good opinion of vs, not onelye thys frute cometh of it, that it maketh to the glorie of Chyriste, but also they shal the more easly turne to amendemente from their wickednes, in case they haue good opinion of our godlynnes.

Theyr selfe must the ministers be honest, not double tongued, not geuen vnto muche wine, neither geue of sytchyl lute: but holdyng y mistery of the sayth with a pure conscience. And let them first be proued, and then let them minister, so that no manne be habile to re-

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pious them. When so malle thes; wyuts be heard, not euil speakers: but sober and faithfull in al thynges. Let the deacons be the husbannes of one wyfe, & such as rule theire chyl-
dren well, and theire owne householdes. For they that minister well, get they in fynes a
good degree and greate liberteitie in the sapir, whiche is in Christ Jesus.

Nowe, for asmuche as the faultes of the ministers rebounde vnto the fa-
mpe of the autours, it shall not be ynoughe to take circumspecte heede, what
a maner man he muste be, that thou callest to the office of a Bishoppe, but also
what maner of persones hys household folkes and ministers be, that are as
membres of the Bishoppes. For they oughte necessarilpe to be answer-
able lyke vnto their prelate in all thynges: in all the behauiour of theire ly-
uynge, graue and manerly: and vopde of those faultes that the common sorte
of seruautes is commonly wont to be geuen to. They muste not be double
tongued, not geuen to muche wyne, nor gapping after folshp lucre. Those
that are entered in the mysteries of faythe, whiche cometh by preachinge the
ghospell, after suche sorte, that they evidently shewe in theire conuersacion, that
they are Christians not for the pleasures of theire maisters, but purely and of a
good conscience. For the vypryghnes of conuersatio is the token of a sincere pro-
fession. Howe thelesse my meaning is not, that they shoulde haue the admi-
nistracion of holy thynges by and by committed vnto them, but after thou shalt
haue tryed them a greāt whyle, and after they haue ledde an innocent lyfe long
after their baptisme, and haue behaued them selues so, as no faulte at all can
be lared to their charge, than let them at lenglhe be admitted to the holpe ad-
ministracion. Howeuer I requyre semblable the lyke sobrenes and int-
gritie of lyfe in the Bishoppes and Deacons wyues, because they also haue
somwhat to do in the ministerie, and suche maners as they haue, the lyke must
be reckoned that their husbannes, or those that they minister vnto, haue. Ther-
fore they oughte to be farre frome the faultes of the common sorte of wyues;
that they be not lyght or folshp, ne backbytynge taylers, nor intemperate, but
sober women: not bablers, or women of vppre credence, but faythfull and
constaunt in all thynges. To be shorte: the chastitie of the Deacons oughte in
this behalf to be so answerably lyke vnto the Bishoppes trade of lyfe, that
they must also be the husbannes of one wyfe, lest often marriage shoulde cause
any suspicion of intemperaunce: and they muste shewe their owne demerit so
in the honest bringynge vp of their chylzen and diligent ordynge of theire own
householde, as they woulde proue to be in the holy ministerie. For albeit the
Deacons office is inferiour than the Bishoppes and Apostles office, yet who
so euer behaueth hym selfe in that degree counelpe and vypryghlpe, preferreth
him selfe no litell vnto hygher offices, as well in that, being acquainted wyth
the practice of godlynes in him selfe he hathe the better trust in hys owne con-
staunce, as also in that, other men conceyue a greater confidence in him, because
of hys vypryghl behauiour in hys office, that whan he is promoted to hygher
degrees of Euangelicall religion, he will euen exceede hym selfe in vyprygh-
nes and paynfull diligence. For euen Jesus Christes comen wealthe, in
gouernaunce hath degrees of offycers and certayne ordres, wherof the fyrste,
is of the Deacons, the seconde, is of the Elders or Bishoppes, the hyghest of
all, is of the Apostles. And lyke as in a secular comen wealthe he is called to
be a Mayor, that before vsed himselfe stowely in the wardenshyp: and agayn
he is

he is promoted from being Mayor to be Judge, or the Alderman, because he behaved hym selfe well in his Mayoraltye: euen so the offyce of the Deacon Declareth who is worthy the coloure of a superintendent or an Apostle.

These thynges wyte I vnto the, trustyng to come shortly vnto the: but and yf I tary longe, that then thou mayest yet haue knowledge howe thou oughtest to behaue thy selfe in the house of God, whiche is the congregation of the luyng God, the pillar and grounde of truth. And without doubte greater is that mylke of godlynes: God was shewed in the fleshe, was iustified in the spirit, was seene amonge the angels, was preached vnto the Gentiles, was beloued on in earth, and receyued vp in glory.

The text.

These thynges wyte I vnto the, dearly beloued son, not as though I thought I should not come vnto you agayne, but my trust is that I shall shortly come agayne to see your congregation. Nevertheless in case any thing chaunce that I be enforced to be longer ere I come, than I trust I shall, myne entente was to admonyshe thee in the meane season by my letters, that thou shouldest not be ignorant, howe to behaue thy selfe, not in the Jewes temple, but in the house of God. For why shouldest not I thus call the Christian congregation which is consecrated and dedicated vnto the luyng God, and shall neuer be destroyed with any stormes of errors and persecutions, inasmuche as it is the pryncesse and sure possessor of the truth. The temple of Ierusalem had in tymes past his maner of veneration, it had his prestes, it had his rites and sacrifices. But this is a temple much more holy than it, that heapeth not miseries in conuente with shadowes and figures: but for the Cherubin, for the Dome granates, for the Welles, for the Arke, and for suche like figures, it sheweth vs playnly the whole summe and perfite truth of the gospel. Therefore maruaile not, though thou hearest nothyng prescribed here in, what maner thynges Moyses appointed with greafe diligence vnto the leuites and prestes. For there is no cause why we should passe vpon those shadowes, inasmuche as God hath made the thyng playnly open vnto vs, for whose sake all that rusticall furniture was ordained for a tyme. And there is no cause why the Jewes should haue in admiration or hygge of the Arke or of anye thyng that had the mooste holye thynges called *sancta sanctorum* locked in it, if they be compared with the mysteries that we haue. And whether their hydde secretes deserue any speciall prerogatyue of worship, or not, leat them see them selues. Certes this mysterie of the gospelles godlynes, is out of all controuersie, whiche maketh vs once free from all maner of superstition: and in this temple is the greatest thyng of all other that is openly declared through the whole vniuersall worlde. In dede there is no cōwyinge of the table or of the Arke or of sacrificed beastes, but Christe himselfe is shewed and preached, whiche beyng before tyme unknowne and not passed vpon, is now become so manifestly open, that he is playnlye seen to be a man after the fleshe, and handled of men, and after the spirite hath receyued so great power, that hauing done awaie the synnes of all men, hath thoughte onely farthe geuen and doeth geue the righteousness, that the lawe was not hable to geue. And this mysterie of ours is so openly manifested, that it was wonderfull euen in the eyes of Angelles, that song glory to God on hygh, and peace vpon earth, and vnto men a good will. All other mysteries craue to be of any worshippe yf they be published: but as for thys mysterye it is preached openly not onely to the Jewes but also to the Gentyles.

And the

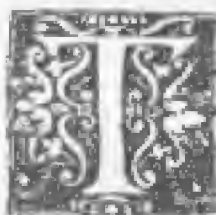
The paraphrase of Erasmus upon the first Epistle

And the preaching thereof was not unfruitfull: for the thyng that seemed to all men agaynste the ordge of nature, that no philosophie or mannes eloquence was hable to perswade, the same did the simple playne preaching of the gospel perswade to all the whole world, with myraculous wondres. Wistnesynge the same, finally after his death vpon the crosse, he rose agayne to lyfe by his owne power, and being openly accompanied with Angelles he ascended into the heauens, and shewed vs undoubtedly whether all oure hope oughte to be adressed. What is more holy than this mysterie? What is more excellent? What is more certayne or euident? This thyng if we truly belue, this thinge if we worthily lue, for what purpose should we respecte from henceforth vnto Jewes the constitutions? We haue the misterie of true godlynes, why doo we than stypppe backe vnto those thynges that haue more supersticion than godlynesse? In case we be laden with synnes, here is the mooste assured redemption of synnes. If we requite learning, here is the rule of true godlynes that we ought to folowe, if we loke for rewarde, here is immortallite, wherunto we maye be exalted. Therfoze leaue vs be contented (my Tymothee) with this testimony, and take our leaue of the Jewes vayne prescriptions.

The .iiii. Chapter.

The xij. c.

The spirite speaketh euidently, that in the latter tymes some shall departe from the sayth, and shal geue heede vnto spirites of error, and deceptiue doctrines of them which speake false shewes hypocritically, and haue theyr consciences marked with an hot yron, for biddinge to mary, and commanding to abstayne from meates which god hath created to be receaued with geuyng thanks, of them which belue, and knowe the truth. For all the creatures of god are good and nothyng to be refused, if it be receaued with thankes-geuyng. For it is sanctified by the word of god and prayer. If thou put the bierchen in thy remembrance of these thinges, thou shalt haue a good mynster of Iesu Christ, which hath ben nourished vp in the wordes of the sayth and of good doctrine, whiche thou hast continually folowed. But cast away vngodly and olde wines tables.



These thynges doe I beate in with so muche the more studious diligence as I more dyede peryll, whiche is not now gathered by doubtful coniectures, seying the spirite himselfe foreknowyng thynges to come doeth clerely and certaynly spyngs by them whom he hath inspired, that in the later tymes some shall spring vp, whiche shall departe from the sinceritie of sayth that the ghospell teacheth and stode backe vnto a certayne Jewship, and repose the chief principle of godlynes in those thynges, that doo not onely nothyng auayle vnto godlynes at all, but also doo many tymes hurt: and being rebelles agaynst the spirite of Christ, shall rather take heede to deceayung spirites, and being turned awaye from the doctrine of the true God, shall geue theyr eares and myndes to the doctrine of deuylla, that in outward shewe of seyned godlynes, shal speake those thynges, that are cleane contrarie to the truth of the ghospell, and shal set out the selues in the syght of the simple people in outward apperaunce of holynes, where as in the syght of God they haue an vncleane conscience, despyed and marked and pynted with many markes of worldely lustes. Those manner of men, where as they swymme inwardly in malicious rancor, hatred, couetousnes, ambition and other diseases, that are

that are cleane contraryly repugnaunt vnto true godlynes, yet for that to the intent they maye with a certayne newfangled wondrous doctrine bying themselves in opinion of godlynes, they shall (after the Essenes example) forbydde lawfull marriage, as though wedlocke being chastyte kepte were not honorable before god and the bedde vndefyled: and they shall requyre to be esteemed for goddes because they lue single, vnmarried, being neuertheles infected with innumerable pestilent vices: & are not so free from fylthy luste as from wyces. They shall also goo about to drawe men backe agayne to make differenc of meates, after the maner of the Jewes, as though meate it selfe had some impuritie in it, whete as God hath ordayned all kyndes of meates to thys ende, that we shoulde vse them temperately to the necessarye reliefe of oure bodye, and to kepe vp the strength with all, thankinge hym for hys gentlenes, as many of vs as haue embraced the fapth of y^e Gospel in steepe of Moses law, and hauing wpped awaye the mystes of Jewyshe superstitions, are broughte to the lichte of the truthe, knowynge that whatsoeuer is created of almyghty God, is of it owne nature good, yf a man vse it as it oughte to be, and to that ende that it was created for.

There is no kynde of meate to be abhorred or refused, that is receyued as Goddes bounteous gifte with thankes geving. Thys is a Jewyshe maner of sayeng and not a Christian: Eate not this meate, touche not thys bodye, weate not this garment, to daye do not this thyng nor that thyng. There is no creature impure or vncleane, yf the conscience of hym that vseth it be pure and cleane. And albeit there were any impuritie in the meate, yet with binnes wherewith the larges of god is prayes before meate and with holy wordes and prayers it shoulde be made holy and pure, that before was vncleane. Those maner of bayne smokes are blowen vnto the people by suche as occupie Christes busines vnfaithfully, yea rather go about theirowne gayne. But see that thou annoyde suche maner of trybles, and teache the brethren those thinges, that thou hast learned of me, and playe the good and vpryght minstre of Chyrie, disposing entirely and faithfully his doctrine, that is sette dyfferent fro the menties prescribed appoyntementes. And thus it standeth the in hande to doo so muche the rather bycause thou art called to be a teacher of the Gospel being not yet of full growen age, whiche is not wonte calsye to sturue in to newe faungles, but thou hast ben brought vp (as it were) euen from thy yowth in the fapth of the gospel and in good learning, so as thy continuance ought to make the moze practised & strong: and thou canst not chole but be lyke thy selfe in that thyng that thou hast hitherto constantly folowed. Therefore see thou teache thys doctrine worthy the gospel vnto those that thyne are. But as for other mennes fables and bayne olde wyues tales (which as impertinent to the mysteries of the Euangelicall fapth I myght ryghtly cal lewde tales) reiecte them, & rather applye thy selfe to y^e exercise of true godlines, than to contende in wordes with the mosse bablyng and most frowarde kynde of men that is.

Exerceise thy selfe rather vnto godlynes. For habely excepte profyteth lytell: but godlynes is profytful vnto all thynges, as a thyng which hath promysed of y^e lyfe that is now, and of the lyfe to come. Thys is a sure sayunge, and by all meanes worthy to be allowed. For therfore we laboure and suffer rebuke, because we beleue in y^e lyving God, which is the saluour of all men, specially of those that beleue. Such thynges commaund and teache. Let no man despyse thy yowth, but be vnto them that beleue, an ensample in wordes,

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wordes, in conuersacion, in loue, in spirit, in sayth, in puerenes.

True godlynes, that is placed inwardly in the mynde, can not possiblye be dysmyned nor sufficiently prescribed with externe grosse matters. For fasting or choise of meates and suche other lyke, albeit they seme somtyme to be somewhat profitable for the tyme and place, in that they prepare the bodye to the debes of godlynes, yet that profitableness is nether perpetual nor of so weighyng quante, if it be compared to the inward godlynes of the soule: but rather of suche maner of obseruations springeth almoste the popson of true and tyghte godlynes. Fasting is profitable in place, and contrariwise the same otherwise is pestiferous. To some man watching is hellesome, and to some it is deadly and hurtfull. Some tyme it is good to passe ouer the Sabbath daye with rest from labour. And on the contrarye sozte a thyng maye be, wherein it were wickedly done to be ydle, when a mannes neighbours neede requiteth the debde of charitie. But the godlynes that the ghospell teacheth, whiche is grounded vpon a spcete saythe and a true charitie, is profitable in euery tyme and in euery parte of a mans life, and it declareth in a bryefe summe, what so euer thing is to be desired either in the lyfe presente, or to be hoped for in the lyfe to come: so muche that it is not necessarpe for vs to like for anye succour by anye other meanes. The thyng that I sape is true and vndoubted, and playne, worthy to be receaued of all men. Wee teache out of all peraduentures that we bothe sele it, and that it is no fable whiche we speake of. Or elles what thyng coulde perswade vs willingly and gladly to suffer the sorowes of this lyfe, to beare with a hartis stomacke punishmentes done vnto vs by the wicked, enprisonmentes and deathes, oules that we hope after the heauenlye succour in this woyle, and after this life immortallitie. And this hope we haue fixed not in Angles or any other man that myght sayle our hope, but in the sprayng God, whiche can helpe euen the that are deade, and of who saluation proceedeth vnto all the vntersall kynde of men, but especyallye vnto suche as haue embraced the faith of the ghospell. These thynges commaunde and teache constantlye and holdelpe, so as thou mayest shewe in thy selfe the auotitie of a Byshoppe, beynge assured that this doctrine proceeded from Christ him selfe. There is no cause why thou shouldest be afrayed in that thou art but a yonge man, although in a matter of so weightie importancce: why thou shouldest geue place to the frowardnes of them that teache contrarie doctrine. Let humanitie be fixwed in other matters, but in this case where perill of saluation is in daungier, auotitie muste be used. It is not to be respected, howe many yeares thou hast lyued, but what office thou bearest. He is an olde man, whosoeuer he be that leadeth an entier vpyght life, and who so euer he be that dweth a grauitie of yeaers. There is no peryll, that anye man wyll contemne the because thou art but a yonge man, in case thy lyfe and doctrine be suche that those whiche professe Christe, may see therein the example of ghospellike godlynes. In case they shal perceiue in all thy communication the image of an holpe conscience, in case they shall espie in the comen trade of thy lyfe modestie and puerenes, in case in thy deutie doing they perceiue a charitie worthy a byshop, yf in thy suffering of sorowes they see thy mynde stedfastly to trust in God: finally yf they shall see the in all poyntes voyde from humanit lustes, they shall looke reuerence the as though thou haddest bene an olde man long agoe.

¶ If I come, geue attendaunce to readynge, to exhortacion, to doctrine. Despyte not the gift that is in the, which was geuen the thowow prophete, with the layng on of hands by the anciorite of presbiter. These thinges certifye, and geue thy selfe vnto them, that thou mayest be able, to geue thou profyt in all thinges. Take hede vnto thy selfe, and vnto teachynge, and continue therein. For if thou shalt so do, thou shalt save thy selfe, and them that heare the.

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I truste in thyte space to see thee, and to helpe the not, onely with my counsailes but also with my dedes. In the meane tyme whan I am absent geue diligent attendaunce to thyne offyce, so muche the more that thou mayest supplye my patte as well as if I were there. In steepe of my sayinge see thou vnto readynge of the holy scripture, and accordynge to it teache yf any thing be amysse: after it exhort thou, yf thou see any not well occupied. These are the principall poyntes of a bysshoppes offyce. It behoueth thee to be answerable vnto the offyce that thou hast taken in hande, whiche was not committed vnto the without aduysment, after the maner as some make them selues. Apostles and Elders. It was not ambition nor the fauour of men, but the spirite of god signyfying goodes will by the mouthes of the prophetes, that appointed the to that offyce: and than the autoritie of the Elders incontinently with layng on of handes vpon the, committed the rolinge of a Byshop vnto the. To be bryefe, it is goodes gyfte, that thou arte instructe with these excellent gyftes, whiche declare thee worthy of this honoure. Therfore, two maner of charges thou art charged withall: bothe that thou shouldest be answerable to the goodnes of god, and to the autoritie committed vnto thee. To professe Christ, is not an yole nor a delicate finelynged matter: it requirerh watching, attendaunce, and delygent continuance. Wherfore loke that thou forgesse these thinges, in these thinges continue, these thinges applye continually, that bothe by thy lyuynge and teachynge, euery man maye see the people waxe better and better. first of all, be thou thy selfe as it behoueth the to be, and than thy godly life shal aduance thy goodly doctrine, specially yf thou do it constantly and continually without slenyng. For trueth endureth for euer: counterfeiting lasteth but for a tyme. In case thou accomplishe these thinges, thou shalt receyue double frute, first thou shalt save thy selfe for vpryghtye vsynge the office committed vnto the: than thou shalt save them also, that take hede vnto thy teaching. Those that teache rightly and lyue wickedly, lyke as they may be profitable vnto others, so vndoubtedly they are hurtfull vnto them selues. But he, whose lyfe and doctrine bothe, is corrupte, is hurtfull two maner of wayes: he purchaceth vnto him selfe damnacion, and ledeyth other in to destruction.

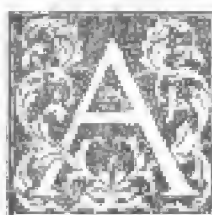
The. v. Chapter.

¶ Rebuke not an elder: rigorously but exhort him as a father: yf younger as brethren & elder women, as mothers: the younger as sisters, with all purtyes. Honour thyddowes which are true wyddowes. If any widowe haue children or newnes, let them learne first to cyle their owne houses godly, and to recompense their elders. For that is good & acceptable before god. She that is a true wyddowe and forsoleste, surely trust in god, and continueth in supplications and prayes night and daye. But she that trusteth in pleasure, is dead, turne per alius. And these thynges commaunde, that they maye be

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The paraphrase of Erasmus vpon the first Epistle

without rebuke. But yf any proude not for his owne (and specially for them of his house) the same hath heaped the fault, and is worse then an infidel.



Abeit a mā must neuer shynke from þe vpright sinceritie of doctrine, yet to heale the thinges that are amysse in a mā, it is not a lytell auayleable for a teacher or an admonisher to vse a softe temperance. For the autoritie of a bishop must be holden vpon so, as neuertheles he maye be quyte without all apperance of tyrannye, and that he maye appeare in euery condicion, that he doeth the thing that he doeth, to thentent to doe good and not of displeasure. Therefore as many as thou canst byynge to amendement with lenitie and gentilnes, it is not expedient to enforce them with rigorous sharpenes. For a man doeth easlye after hym that admonysheth him, yf he perceaue him selfe to be loued of him that monysheth him. And suche is almost the disposicio of mans wyte, that he had leauer be ledde by faire meanes than constrained pforce: and many tymes thinges are obtained by faire speche, that a man cannot bring to passe with crueltie. So that the electuarie of represshynge muste be tempered accordynge to the age and state of euery one. And forasmuche as it is allowed not onely among all wel manered nations but also euen in the congregacions, þe for sage wyldooms sake & for the vse of thinges & also for restraynyng the wantonnes of youthe, autoritie shoulde be comitted vnto þe auncientes: in case an eldret chaunce to offende, in any thinge, thunder not at him with cruell wordes vpon any suspicion or informacion, lest too quicke admonicion exclude þe fruite requited in adimonicio. For it wylbe a double grieve, yf the adimonicio be bothe checking & procede fro a yong mā. But rather obserue þe reuerence of his age, & exhorte him so, as þe woldest admonysh the thy father yf he byd amysse. The yongmen also (bycause thou thy selfe arte a yong man) monysh as byethren: and towards them correccion ought to be more frelye practised, but yet none otherwyse than maye stande with charitie. Admonysh the olde women wth more reuerence and gentler wordes euen as mothers, and beare wth their age. The yong women correcte louinglye as systers: and behaue thy selfe so wth all men, as thou runne into no smytte suspicio eyther of couetousnes or of vnchastenes, eyther of flatterie or of crueltie. Howe þe wydowes must also haue their honour, but namely those, that are wydowes not in tittle but very widowes in dede: that is to saye, those that being lefte comfortles without husbände and chyldren lyue after suche sorte, as they maye for their desertes worthilye be refreshed of the congregacions helpe: the releyse wherof ought to be bestowed not to mayntene delicatenes but to restrewe myserable necessities. But in case any be so leste wthout an husbände that she hath chyldren or chyldrens chyldren, there is no cause why she shoulde (as though she were succourles) runne to be founde of the congregacion: Inasmuche as she hath them at home to fynde her a lyuynge as well as she had an husbände, and suche as she oweth duetie vnto. Let her not therefore debase her selfe to serue the congregacion, befoze that she haue shewed a speciall token of godlynesse towards her owne samyle. For it muste nedes be out of order, that the duetie of godlynes in the pretense of the congregacion shoulde refuse to doe the bounden duetie of nature. For nature commaundeth vs to requite mutual good turnes to our parentes, being now debilitate and decayed for age, sepyng we had oure begynnyng of lyfe of them.

And

And in case death haue taken them awaye from vs, it shalbe conuenient for vs to transpose that duetie vpon our chyldren and chyldrens chyldren: and then it is our duetie to enforme after suche sorte, as they maye learne also. In their duetie againe to relieue suche as byd them good. This thinge not onely the sense of nature doeth allowe, but also it is so great and acceptable before the sight of god, that those wydowes are double spinners, that are not onely rebelles vnto god, but also are deafe when they shoulde heare the commune iudgement of nature, with the whiche euen those, that haue no knowledge of god, are moued. But a man wyl saye, who is a true wydowe thā? yf this wydowe be not: Doubtles she that beinge destitutely lefte without comferte of husbände, of chyldren, of chyldrens chyldren, of all the woordes solace, hath reposed all her whole hope in god, and now loketh no more to be maried, ne hunteth after any voluptuous pleasures, but hath dedycated her selfe wholly to god, after the example of the wydowe Anna, geuyng her selfe to prayers night and daye. She it is, that is worthy to be comforted and respected of the congregacion, whiche hath nowe nothyng a doe with the woylde. For a wydowe, that so absterneeth from beinge married againe, that she maye more frelye pamper her selfe in deliciousnes, liueth not in dede. For she lyueth so to voluptuousnes, that she is deade vnto Christe, vnto whome none lyueth onles he lyueth a godlye lyfe. Se thou commaunde them therfore, that yf they loue wydowheade, they doe so behaue them selues in it, so as they geue none occasion vnto any man to suspecte euyl, as though they be lothe to marie againe not for loue of chastitie, but to lyue more at libertie beinge free from the subiectio of a husbände, and to take their ease at their owne pleasure. But vpon what purpose euer wydowe cholet to contynue in her wydowheade, or after what sorte she ledeth her life at home, leaue that to þ iudgemente eache owne conscience. To be briefe, yf any woman in pretence of wydowheade, runne to the congregacion in suche wyse, that she geueth ouer the care of her chyldren, or chyldrens chyldren, or suche as otherwyse belong vnto her familye, her I thinke all together not onely vnworthy the byshoppes sauour, but also I iudge her rather to be accompted among those, that denyed þ saythe of the gospel, and be worse than þ Ethnikes, by so muche, as it is more harmous to forsake the profession that a man hath taken vpo him, than not to haue professed it. Hath not she denyed the saythe, that abuseth the pretense of the faith, to doe the thinges that are repugnaunt to the doctrine of the gospel? Cruelle in her dedes she openly denyeth it. And in this behalfe she is doubtles to be accompted among þ heathen women, that they, where as they be straungers from Christ, doe by the onely gouernatrice of nature beare þ charge of their families: And this maner of wydowe, that was bounden accordynge to the charitie of the gospel to be good to euery bodie to the uttermost of her power, withdraueth her bounden duetie euen from them of her owne householde, and is not allured by the godlynes of the gospel, to doe þ thing, that the prophane & vngodly women doe throughe the affection of nature. What soeuer seides of vertue, nature hath engraffed, the gospels doctrine taketh them not awaye, but setteth them forwarde and maketh them perseute.

¶ Let no wydowe be chosen vnder thre score yere olde, and suche a one as was þ wyfe of one man, and well reported of in good works: yf she haue brought vp chyldren, yf she haue lodged straungers, yf she haue washed the launcers feete, yf she haue ministered vnto them which were in aduersitie, yf she haue bene continuallye geue vnto al maner of good works.

CCCC.ii.

The

The text.

The paraphrase of Erasmus vpon the first Epistle

The ponger wydowes refuse. For whan they haue begon to were wanton against Christ, they wyl mary, hauyng dāpnacion, because they haue cast away their first facthe. And also they leaue to goe from house to house yde:lee, not yde onely, but also tridyng & belyng bodys, sprekynge thynges whiche are not comly. I wyl therfore that the ponger women mary, to beare children, to gyde the house, and geue none occasion to the aduersarye to speake euill. For many of them are alreadye turned backe, and are gone after Sathan. And yf any man or woman that belongeth haue wydowes, let them minstre vnto the, and let not the congregacion be charged: that there maye be sufficient for them that are wydowes in here.

This is a thyng that utterly becometh the gentylnes of the Christian religion, to chearyshe and lounge to susteyne those women that are comfortlesly lesse destitute: howbeit I would not that should be done rashely and without aduysment, lest there ensue a double incommoditie, as well in that the congregacion is burthened aboue theiir habilitie, and the entretaynement bestowed vpon them is not worthye. To be hyfese, in chosynge of wydowes, two thynges are chiefly to be respected, the age, and the former spent lyfe, lest whan they be ones entretayned into the syndynge of the congregacion, they retorne afterwarde againe vnto mariage with a great deale of shame. And as for the age it is an easie mattier to deterne it. Let none therefore be chosen to be a wydowe vnder thye scope yeares olde: forasmuche as that age ought not in the clergie to be suspecte of incontinencie, and sheweth good hope, that they wyl not luste to be married againe. Neuertheles that age is not all together throughtye to be trusted, onles it be approued by former conuersacion of lyfe before. So that it is to be marked, whether she haue bene content with one husbāde. (For some euen in theiir olde age are not all together voyde of incontinencie). And whether she haue with her good dedes gotten her selfe an honest estimacion with all folkes: whether she haue behaued her selfe vprightly and godlye in ^{as} mēgynge by her childzen: whether she haue to her smal power ben herbetous to the saintes, lodged them and washen their fete. (For these maner of offices, euen suche as be but of smal habilitie, are hable to doe.) And whether she haue releued with her substance those that were afflicted and pessed with extreme pouertie. To be hyfese, whether she haue left no good dede vndone for lacke of her diligence. For it is reason that the congregacion shoulde receyue in to theiir keepynge a woman that hathe so deserued, whiche afoze tyme hathe with her well doynges thus gon about, that she myght be allowed perpetuallye to be a mynistrice vnto the congregacion. Finallye, see thou receyue not the ponger wydowes, nor those that be of a suspecte age. It is better not to take the profession of wydowhead, than to geue it ouer whā it is taken. The vowe of continencie is not to be committed vnto fraile synnerye age, namely in that kynde. In case chastitie lyke them, let them tye at home what they can doe. And yf they can not abaye withall there, they maye lawfully without reproche flee to the remedye of wedlocke. But we haue learned by playne experyence that whā the ponger wydowes vpon a certayne loue of chastitie for a tyme, folowynge rather ybleries paychaunce or the honour of the title, haue addicte them selues vnto the congregaciō, forsaking the libertie of marieng againe, haue consecrated them selues vnto Christ to be theiir spouse, by & by whā their olde lust pricketh them, they wāre wyld & wantō to the reproche of Christ, whose yoke they are desyous to cast of, & take againe the yoke of mariage. And in theiir so doing, they drawe vpo theiir owne selues this blotte

of infamye, because they haue made frustrate the saythe that they sene to con-
 uaine vnto Christ, and so they are to blame twoo maner of wayes; bothe in that
 they toke the profession of chastitie vnauisedlye, not haupnge sufficientlye
 tryed their strenghtes, and in that they lepe backe from it whan they had taken
 it. And albeit it fortune not them openly to marre againe, yet verilye they lyue
 synge after suche sorte that they are a staunder to the congregaciō. And better
 it were for them to be holden vnder at the commaundement of a husbāde, and
 to be occupied in charge of householde, than vnder pretence of wydowhead to
 sinne moze licenciouslye. For this they are taught of idlenes, & inasmuch as they
 haue naught to doe at home, they strave aboute to other folkes houses, wher as
 it is shame for a wydowe to walke ydle abroade openly, or to other mens houses.
 Now they are not onely ydle, but also babling tale tellers & curious hekeners.
 For bablyng & curiositie are accustomed to cōpany together. For in pretence of
 widowhead & setting out of þe professiō, it is an easye matter for them to creeze in
 to other mennes houses, & there seke out secretes whiche they afterwarde clatite
 out to other. Shamefully chattering of marriage, of contention, of the naughty-
 nes & abomination done in other mens householdes. For these causes sake, I
 holde it surely better, that the yonger wydowes be rather married to husbādes,
 by autowine wherof bothe the weaker sexe & the weaker age maye be gouerned,
 and that they applye them selues to byng for the chyldren, and take charge of
 householde rather thā in doyng nothing encombre other mennes householdes.
 For euen as to stande in awe to the husbāde restrayneth the licenciousnes of
 the sexe and the age, euen so the charges of householde geue them not free lea-
 sure to meddle of those thinges that they haue naught to doe withall. To con-
 clude let them ordeyne their conuersacion by all meanes so, as there be none occa-
 sion of fallng into manifest reproche, and so as none occasion be geue to Sa-
 tan to bewraye and staunder out lyfe by, vnto the enemyes of Christes profes-
 sion. I say not nape, but I might seme to caste ouer muche doubte in this be-
 halfe, but that the myschiefe it selfe teacheth vs thus to beware. For we would
 not be so narrowlye afrayed, lest anye suche thing shoulde chaunce, excepte we
 had al readye sene them chaunce oftener than once. The examptes of some wo-
 men fraye vs, who, whan they are once cholen into the succoure of the congre-
 gacion, are ouercommen with lustes, and seruyng Satan are stypped backe
 and married againe. And albeit lacke of fornter be the lette, that a wydowe
 (whose age requyret to be married) can not fynde an husbāde, it nedeth not at
 all, that for pouerties sake, she shoulde take the profession of chastitie. For suche
 widowes waites ought to be releued of her kynfolkes gentyll lyberalitie, in
 case she haue any, either men or womē that professe them selues christians. For
 it is no reason, that a Christen man or a christē woman, whose godlynes ought
 to succoure euen them that are foryners, shoulde suffer his owne kynswoman
 wydowe to be lesse succoules, and put her to be kept of the congregacions cost,
 whiche yf it be burthened with euery wydowe, it shall come to passe, that whan
 the stocke is spent by, there shall not be enoughe to kepe those that are true wy-
 dows in dede, who are the owners of this helpe and haue none other succoure
 to lyue vpon.

The elders that rule well are worthy of double honours, most specially they which laboure in þe worde & teaching. For þe scripture saith: thou shalt not moue þe mouth of þe one
 that

The texte.

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that treadeth out the corne. And the labourer is worthy of his reward. Against an elder receaue none accusation, but vnder two or thre witnesses. Them that spaine, rebuke openly, that other also maye leaue.

Elders, as
we in our
common
speche vse
to call them,
Bishops.

But lyke as the widowes that haue thus deserved oughte to be honoured accordyng to their portcion, euen so the Elders are muche more plentifully to be mainteyned, whiche with the grauittie of their maners, whiche with their au-
cient wisedome, whiche with their vprightenes of lyfe, whiche with thautozitie of their age, gouerne well the multitude, that is to saie, playe the ryght Elders in dede, who aswell for their age as godlye demerour deserue worthilye to be kept from nebynes. For so shall they more quietly gouerne the people, a ha-
tyunge wherof to lyue cleane vpon, their autozitie shall not be contemned. Hewtthelesse these maner of reuelies ought mooste specially to be bestowed vpon them, that are lanternes vnto the people, not onely in vprightenes of lyfe, but also labour in dyspensyng the worde of the gospel, and holy doctrine, inas-
much as that is the chiefe office and aboue all other mooste holysome vnto the Christian flocke. In dede they loke for an higher reward, but yet it is some parte of comforte in the meane season, yf some frute come presently again vnto them in those their labours, not to be riche withall but to lyue vpon. And it is against right to requyte nothing of transpoyte thinges and thinges of small worth vnto him that geueth a thinge of sette greater price. The labourer ought of duetye to haue his lyuing, in somuche that Moses laue forbyddeth the oxe mouth to be mouled, as longe as he is occupied in treadynge out the corne. And doubtles it is more besydes humanitie to suffre him that traualleth in the gospel preachinge to hunger or thurst. He hunteth not after his hye, but the workman is so muche the more worthy his hye. It is to the commendacion of his godlynes yf he labour without hye but for all that the people are in great faulte yf they grudge to reuele the necessite of him that deserveth good, and maye be succoured with a litell. Howeouer thou shalt geue this pteog-
lyue to the autozitie of the Elders, that thou receyue not lightly enformacion against them, of those whome it becommeth to stande in awe to them, lest a wyndowe be opened also vnto them, caselye to depraue the lyfe of the Elders, against whome ther ought no light finistie suspicio to be receyued, wherby their autozitie myght be diminished. He ought not to be herde that maketh the in-
formacion onles he proue his obiection with two or thre witnesses. But in case it be to apparent and to muche playne, that it can not be cloked, but they haue offended, their correccion must be so moderated, that thou nether geue place to the accusours crueltie, ne yet that their escaping without punishment ministre a pernicious example to the common multitude. But reprove thou them with thine owne mouthe openly, that the rest maye be more in drede of a bysshoppes checke, yf they perceiue therby, that euen the elders be not pardoned, in case they doe any thing worthy correccion.

The text.

¶ I testifye before god and the Lord Iesus Christ, and the cleete angels, that thou obserue these thinges without hastynesse of iudgement, and be nothinge partiall. Laye handes loodly on no ma, neither be partaker of other mannes sinnes: kepe thy selfe pure. Drinke no longer watre, but vse a lytell wyne for thy stomakes sake and thine often byscases. Some sinnes synnes are open before hande, and gae before vnto iudgement: and some sinnes synnes folow a litle. Lykewys also, good woordes are manifest before hande, and sure that are otherwys, cannot bee hidd.

¶ Prophane Judges are bounde by their prophane lawes in religion, that they be

be not corrupte with affections and so geue wronge iudgement. Howe muche
 more vprightenes becometh a Byshop either in iudgements, or in puttinge
 magistrates in office: They are monished of their othe, whan they shall sytte
 on gementes, and are asrayed with the religion of false goddes: But I charge
 the Timothy by God the father (who beynge witnesse and autour, this mat-
 ter is practised) and by Iesus Chyiste, whose ministres we are, and by the
 electe angelles arbitrouns and lokers on of those thinges that we doe a-
 boute, that in practysynge of iudgements thou obserue those thinges that I
 prescribe vnto the, so as thou maicst come to the hearing of causes vpright-
 ly and vncorruptely, not byngynge the sentence with the, that fauoure or
 malice or dyspleasure or any other affection hath secretlye sowed into thee,
 but of the thing selfe in dede knownen, takynge matter to geue right sentence
 of, denyngne nether to this parte nor that parte. This vprightenes it is ne-
 cessarye to expresse, not onely in hearing of causes, but also in chosynge those
 men that thou comittest ecclesiasticall administration vnto. For an hygh spe-
 ciall wyschete springeth vnto Chyistian people of none other fountayne, than
 whan vnprofytable or elles pestilent hurtfull men be put in office. Therfore
 laye not handes vpon any man without delibérate aduysment. It standeth
 the in hande to trye and searche that man muche and long, whome thou muste
 committe thautourie of a byshop vnto, who yf he vse the honour committed to
 him otherwys than he ought to doe, it shalbe imputed vnto the, whatsoeuer
 he doeth amysse. For thou shalt seme to haue fauoured his naughtynesse seynge
 thou knewest him whan thou committedest suche a trouple vnto him. But
 and yf he haue deceaied the, yet thou shalt not be hable to escape the blame
 worthynesse of negligēce, because thou committedest so reuerdous a matter vn-
 to one whome thou hadest not tryed. For it ought not to be pnowge in chosynge
 of a byshop, though he be not euill reported of, but it behoueth him to be ex-
 cellente commended many wayes for his wel doynge. It is not pnowge also
 for a byshop to set forth his owne innocencie, but his duettie is also to make
 good the integritie of them whome he ordeyneth. In these thinges therfore see
 thou kepe thy selfe chaste and pure vnto the Religion, wherof thou hast charge.
 Thy temperate diet is more notably perceaued vnto me, than I urde to warne
 the from delicatenesse. Howbeit this thou arte to be warned of, that abstinence
 ought so to be mesured, as the feblenes of the bodye be not suche, that it be not
 hable to goe aboute the offices of godlynes. Lyke as a fatte and vncreasonable
 lustre bodye dothe many tymes holde downe the soule from myndynge heaue-
 ly thinges: euen so sykkenesse of bodye oftentymes hyndreth the strength of the
 soule, that it can not expresse nor set forth the selfe frely by workes of charitie. I
 thinke it therfore pnowge for the to haue kepte abstinence to this tyme hitherto,
 from henceforth drynke not water but vse rather moderate wyne. Con-
 cernynge thyne abstinence from wyne vnto this tyme, let that be practised be-
 cause of the heate of thy freshe yowthe: but now thy healtie must be loked vnto,
 that thou maicst be hable to accompysh and doe all the partes of a byshop.
 The stomake is refreshed with moderate drynking of wyne, and with drynking
 of water it is chieflye decayed. To thentent therfore thou maicst bothe helpe
 thy stomake, and fall seldomer in to sykkenesse, than thou arte wonte to doe, vse
 wyne in stedde of medecine, lest afterwarde whan thy strength is gone, thou be
 enforced to seke helpe of phisicians. But to retorne to the purpose that I nowe

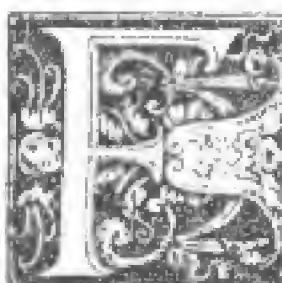
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beganne, because thou shouldest not thinke that all the synnes of those that thynke are, shoulde be imputed to the, some mens synnes are so manifest, that they tary not the last iudgement of god, but runne before the iudgement of theyr owne swynge being damned by them selues before they be brought in to that iudgement. For bothe the lyfe and doctrine of suche men dyffereth manifestlye from the doctrine of Christe. For in steade of gospelllike godlynes they teache Jewelike supersticion, and as for their lyfe, it is infecte with ambition, hastyng hande makynge, and other myscheuous desyres. As for these manner of men, lyke as thou mayest lawfully iudge of them, so must thou rendze accompte of them. Moreover some folkes naughtines is so closely hydden, that it can not be comprehended by mans iudgement, but is referred to the iudgement of god, wherin all thynges shalbe made naked, for those mens faulte thou shalt not be daungier before god. In lyke case, some folkes good wykes are so manifest, that they neede no commendacion of man. To suche therfore shall euery man accompany himselfe safely, lyke as he ought to absteyne from the companye of them that are openly wycked. Furthermore, those that orde their lyfe with such subtiltye, and in outward shewe of godlynes dyssemble the maltye of theyr harte after suche softe that they deceaue the iudgement of man, those we will leaue to the iudgement of god. For christian godlynes is not ouer muche suspicious.

The vi. Chapter.

He 11. 1. 1. 1.

¶ Let as many seruantes as are vnder the yoke, counte theyr masters worthye of all honour, that the name of god and his doctrine be not euill spoken of. Se that they which haue beleuyng masters, despyse them not because they are brethren: but rather do seruyce, forasmuche as they are becomynge and beloued, and partakers of the benefyte.



Furthermore, it is not our parte to rebuke the lyfe of them, that are straungiers from the profession of Christ, it is rather requisite for vs to prouoke them vnto a better mynde with our good turnes, than to kyndle them with taunting checkes. Religion ought so to be ordeed, that it seme not to be occasion of sowynge of sedicion. In suche affaires as we haue necessarily to doe with the Ethnykes, let the perceaue by vs that we are become the more diligent to doe good, because of religion, and not more vnyposytable nor more ouerthwarte. For by that meanes they shalbe more easlye allured into our felowshyp of religion. Therfore as many as being bonde seruantes haue obtained Baptisme, let them remembre that they are set at libertye by manumission from the lordshyp of synne and not made free from their masters right of autoritie. And therfore it is not seemly that vpon trust of their profession they shoulde bristle agaynst their maisters, as locked persons and unworthye that a Christian shoulde doe seruyce vnto them. But let them onely consydre that they are their masters, and therfore let them esteeme them worthye all honour, that the name of god and the gospelles doctrine come not into an euill repoyte and hate, in case they shall perceaue men become throughte it the more sturdy and more vntactable. But let them rather be more diligent in seruyce doyng with a good will, that theyr maisters being prouoked with those thynges, maye the more easlye receyue the gospel preaching. Than muche lesse ought those seruantes, that haue Chri-

stian

lian maisters, to let lesse by them bicause, for þe profession of the commune faith, in steepe of maisters they are become brethren. But in asmuche as they with- drawe not their bounden duetie from Ethnike maisters, it behoueth them to o- bey their Christian maisters for two maner of considerations. First in that they are their maisters, than in that they are felowes in religion, for stoute stately- nes, taking loue: & for awfull maisters, beginning to be beloued: and for thica- renping maisters, become good maisters. For more is to be done for þe deservour than for þe exactour, more for the louyng maister than imperious commaundyng maister. For þe is not properly a bondage but to doe one good turne for an other.

These thinges teache & exhort. If any man foloweth other doctrine, and enclipe not vnto the wholsome wordes of our Lorde Iesu Christe, and to the doctrine whiche is accep- dyng to godlynes, he is putt by, & knoweth nothing: but wasteth his byannes aboute ques- tions and steyfe of wordes, wherof sprynge enuie, steyfe, captynges, euyl surmisinges, vayne dysputations of men that haue corrupte myndes, and that are robbers of the trueth: whiche thincke, that lurre is godlynesse, from them þe are sothe separate thy selfe. Sub- lytnesse is great speech: yf a man be contrarie with that he hath. For we brought nothinge into the world, neither maye we carry any thinge out. But when we haue lode and payment we must therewith be content. They that wyllberche, fall into temptation and snares of the beuyl, and into many folpsh and nopsom lustes, whiche browne men into perdition and destruction. For couetyousnes of money is the rote of all euyl: whiche whyle some ludee after, they cecede from the faith, and cangled them selues with many sorowes. But thou maist of God, seke suche thinges. Folowe righte wylnes, godlynes, faith, loue, pacie- nce, meeknes, yf light the good syght of faith, laye hande on eternall lyfe, wherunto thou art also called, and hast professyd a good profession before many witnessers.

Ebe recte.

These thinges teache with autoritie: vnto these thinges exhorte them that be slacke. This doctrine is a true gospellpke doctrine, that maketh vnto god- lynes of lyfe, & maketh vs bothe accepted of god and beloued of men. Yf any man byyng in a contrary doctrine vnto this, and geneth not himselfe vnto the moost true wordes of the Lorde Iesu Christe, nor obereth vnto this doctrine whiche beyng agreable vnto the gospell calleth not men vnto superstitious questions but vnto offices of godlynes: suche one the lesse true knowledge he hath, the more he taketh vpon him. For lyke as knowledge is a modest thinge, euen so there is nothinge more hyghe mynded or stubbutne than folpsh igno- rance. And he þe is taken with that dyscase, and is turned awaye from the syn- cecitie of the gospell, outragerh aboute triflyng questions, without considera- tion of the lyfe, byauilping both wordes, which are so lytel auayleable vnto true godlynes, þe they rather engendye a mischief of Christiã godlynes, because that of suche maner byauilping strifes accryseth enuie, whyle by dimynishyng of o- ther mens autoritie we seke autoritie vnto our selues: There arysse also cōten- tions, whylest by reason of hoot chiding wordes none wyll geue place vnto an other: there arysse also scoldinges as often as the matthe groweth in to outrage: there arysse also wycked suspicions against god, whã those thinges, that ought to be belened without questionyng, are called by humayne reasonynges in to question as doubtefull thinges. And many there be that as it were with a con- tagiousnes are infected with the rubbing of this scabbe of men, whose myndes are infecte with naughtyre couetous lustes, and beyng blynded therewith they see not the trueth of the gospel, nor conferre their doctrine to this ende, but rather they measure godlynes and religion by their owne gayne, and woulde haue the thing to seme moost holie, not that maketh other men more acceptable to God, but that can byyng them selues to be best set by, & get them mooste auantage. But thou mayest not in any wyse thinke, þe those men can be overcome with any

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any dyſputaciōs. for lacke knowledge is a ſubburne matter. And albeit they perceiue the truth neuer ſo well, yet they acknowledge it not, by cauſe it is not for theiſe proſpē in compariſon of the thing that they goe about for theiſe owne purpoſe. Striue not therfore with them bothe out of faſſion and in wayne to. But withdraue thy ſelfe from theiſe companie. Let them hunt after theiſe perſe, let them make marchauntice of the goſpelles doctrine. Vnto vs it is a plentiful ſ great gaires, if we maye waite riſhe in godlynes, if we maye waite ryche in true goodes of ſoule, and be content with thoſe thinges that ſuffice vnto þ neceſſitie of the lyfe preſent, inasmuſhe as our ſpede iournaye is to the lyfe that neuer ſhal dye. It is a greate matter to heape vp thoſe riches þ wyl neuer leaue vs. But to what purpoſe is it to carke a care to heape riches together. þ nother are ours, & we are by and by enforſed to leaue them to others. For lyke as we brought none of them into þ worlde w vs whā we were boine, ſo ſhal we carpe nothing alwaye with vs whan we dye. To ſpende ryches waſtefully vpon pleaſures it is a myſchiefe, and to hoozde them by it is a ſoude ſolpſhenes. As for vs, we meaſure the vſe of ſuche thinges by the bondes of nature, and whan we haue competent wherwith to be clothed and fedde, we require no further. And a competent diet and clothing is eaſily had euery where. For they are not to be had for exceſſe but for neceſſitie. A ſmall thing eaſeth neceſſitie, but the greedyneſ of riotous exceſſe is inſatiable. It is a great winnyng, with þ loſſe of money to augment þ treaſure of godlynes. And it is a great loſſe, for a lytel ſoyl lucre to loſe the riches of immortallitie. The care for riches and care for godlynes accord not together in one. For whoſe hertes are once throughly occupied with deſyre to be ryche, are enticed to many fylthy matters, and fall in to ſin and many conetous deſyres, not onely ſolpſhe but alſo noyſome. For this conetous luſtyng cometh not without compaigne, but bringeth a great roote of myſchiefes with her, pryde, dyſdaine, ambition, violence, dyſſeate, iniurie, riot, voluptuouſnes and ſuche maner of other peſtilences, whiche by lytell & lytell burthen a man, and by ſome him downe in to deſtruction and martyrge, ſo as now he ſhal not onely be to him ſelfe but alſo vnto other (that he hath rule ouer) a deſtroyer and a marter. The greater the honour is that he beareth, ſo muſhe the more ſerre it behoueth him to be from the ſpicke of this myſchiefe. The hygherſt autowtie requirerh the hygherſt integritie. But nothinge is throughly byghlyſe done, nothing is without corruption done of him, whoſo euer he be, that hath the auarice of his counſayle, whiche is ſo ſerre dyſtaunte from honeſtye, that it is euen the roote and ſede of all maner myſchiefes, yea althoughe riches ſeeme to beate a certayne wonderfull ſhewe of ſelpſtic. Some men beyng trailed in this bayte, whyle they are gredie after riches, haue ben corrupte w conetous deſyres, and haue wandzed aſtrape from the ſynceritie of faythe that the goſpel teacheth, ſettyng befoze theiſe eyes an other marke to ſhote at than Chryſte, and wher as they ſeke to lyue pleaſauntly, they haue wrapped them ſelues in many ſorowes, ſcrapping that with muſhe paynes þ they muſt kepe with muſhe care, and that, whiche yf it ſhoulde fortune to be taken from them, ſhould greuouſly wounde a conetous herte. Theſe belonge to ſuche as haue dedyicated themſelues to the god Spānon. But thou whiche arte conſecrated vnto god, flee from theſe thinges þ are buworthye thy profeſſiō & ſolowe true riches, as righteouſnes, godlynes, faythe, charitie, patience, mekenes. Ryghteouſnes, to kepe þ ſafe withall from all maner of vices: godlynes, to loue god withall & thy neighbour

for goddes sake: faith, wherewith (hauynge the helpe of god) thou shalt not be turmoyled with care of suche thinges: charitie, to doe good vnto all me withal: patience, wherby through hope of the immortallitie to come thou mayest continue stedfaste in aduersities and in stormes of persecutions: And meekenes, to beate gentlye the weakenes of other. These thinges can not the man possiblie kepe safe, that thinketh he must doe all thinges for riches sake. As for the, thou hast taken vpon thee an other manner of course. Thou arte entred an excellent great syght, not the syght of couetousnes but of faythe. And it is no small rewarde that is layed vp for it. For this matre is not taken in hande by thee to be riche of momentanye and false seyned goodes here in this worlde, but to attayne lyfe euertlastynge. To this purke, to this marke, pteace thou withal by lygent endeuour. To this marke, god (the true rewarder of thy trauncle) hath called the, which of his owne iudgement hath chosen thee to be a Bp^{sh}op ouer the people to the glorie of Christ. This, at the taking of the offyce of an Elder, thou bydest professe and that before many wytnesses. Thy profession is of highe excellencie, but to frame thy selfe answerablie lyke vnto it, thou hast nede muche diligently to watche aboute the. Albeit thou passe not muche vpon so highe a rewarde, yet passe vpon god the loke on, let the expectation of so many lokers on besyde moue thee, let the reuerence of so hyghe an offyce that thou hast taken in hande moue thee.

I geue the charge in the sight of god, which quickeneth all thinges, and before Iesu Christ (whiche vnder Pontius Pilate witnessed a good wytnessynge) that thou kepe the commaundement, and be without spot and unceakable, vntyll the apperyng of our Lorde Iesus Christ, whiche apperyng (in his tyme) he shall shewe, he is blessed and myghtye onely, kyng of kynges, and lord of lordes, wyth onely hath immortallitie, and dwelleth in the lyght that no man can attayne, whome no man hath seene neither can se, vnto whome be honoure and rule euertlastynge. Amen.

The text.

This I esteemes commaunde, and beseeche the by god the father, whiche is the autowr of lyfe vnto all men, and shall rayse the dead to the lyfe that neuer shall dye by his sonne Iesus Christ, whiche vnder the iudge Ponce Pilate wyponke not from the offyce that he had receyued of the father, euen vnto the crosse, that thou so behaue thy selfe in the trauncle committed vnto thee, that thou geue occasyon to thy selfe of no blotte nor blame worthynes: and that see thou doe constauntly not onely vnto mans syght but muche rather lokynge for the comynge of our Lorde Iesus Christe, whiche he shall shewe againe vnto the worlde in his tymes, euen that blessed one and onely myghtye kyng of kynges, and lord of lordes, whiche onely hath immortallitie of himselfe, whiche onely dwelleth in the lyght that cannot be attayned vnto, whome no man hath yet seene, nor is hable to see. To him be honour & power world without ende. Amen. Suche excellent autowrs of thyne offyce he hath, he thou shouldest despaire nothing of thyne autoxite: Suche persyre lokers on and iudges thou haste, that thou shouldest doe nothing otherwyle than thou oughtest to doe: Suche valeaunte protectours thou haste, that thou shouldest not dreade the stormes of mennes persecutions: Suche lyberall rewardours thou haste, that thou shouldest nothing doubte of he promysed rewardes. And vnto them all the glorie of he gospel is to be referred, that man shoulde not therof chalenge to hymselfe any prayse.

Charge them whiche are riche in this worlde, that they be not hve mynbed, nor reult in vniuersal riches: but in the leuyng God, (whiche geueth vs aboundantlye all thinges to enioye them) that they doe good: that they be riche in good workes: that they be readye to geue and gladye to distribute, layng vp in store for themselves a good foundation as

The text.

The paraphrase of Erasmus vpon the first Epistle

gainst the tyme to come, that they maye obtayne eternal lyfe. ¶ Timothy, saue that which is geuen thee to hope, and a voyce vngodly vaunters of voyces and appetitions of sinners, faulſly so called, whiche seuerly wylle same professio, they catch as contempting the faith. ¶ Saue be with the. Amen.

I haue declared, how perilous noysome a matter it is for them that professe Christ, to let their studie vpon riches. And yf there be among our sorte any, that haue chaunced vpon those riche substances, for the whiche this presene woylde recooneth men ryche and fortunate, and reuerenceth and honoureth them as halfe goddes: commaunde them, that they be not (as the commune sorte is) hyghly mynded in trustyng vpon their ryches, nor that they repose their chiefe helping felicitie in thinges, that are lyke vayne, than so incertain that yf casualtie take them not awaie, yet at lest death despatcheth vs from them. But let them rather trust surely in the lyvinge god, that neuer forsoke me eyther quicke or dead, inasmuch as he is vnschaungeable, of whose liberalitie cometh whatsoever this woylde yelbeth vnto vs plenteously of ycarely reuenues, for oure present vse, and not to hoorde by riches. And let them rather conuerſe their study to this ende, that they maye exerceyſe them selues vnto good woyles, whereby they maye be made truly ryche, and let them be wealthye rather in good dedes than in lordely possessions: that, that they haue, let them so possede, as though it were commune, and not their owne, and let them therewith be glad to geue vnto the needy, and not dysdayne the rest that are but of small substance, and let them shewe them selues gentill and frendly in the company and familiaritie of the commune sorte of lyfe. For wealth hath commonly these companyens with her, dysdorne & statelynes. Let them not put their trust in their gorgeous great buyldinges: for nothing in this world is longe durable. But rather with true vertues let them laye for them selues a stronge and a good foundation against the woylde to come & they maye attayne to the true lyfe, that is to saye, the lyfe that euer lasteth. For what other thing is this lyfe, than a race vnto death? we must laye all carefulnes of transitorie thinges asyde, and make spedye haste vnto it with all diligent studie. ¶ Timothy, I exhortes desire & beseeche the agayne, hope faithfully this doctrine, as it is committed vnto thee, and suffice it not to be despyed with humayne learynges. And that thou canst not possiblye doe oules (as I warned the before) thou recte the chattering vayne bybleable of those men that goe about to bying them selues in a false estimation of knowledge, by reason of humayne questions and sophisticall quiddities: inasmuch as mans knowledge consistyng of opinions contrarye repugnant amonge them selues, is not woorthy to be called knowledge. We knowe nothing more certainlye than that, whiche the doctrine and beſe of the gospel hath perswaded vnto vs. Furthermoze some men, whylest they goe aboute to seme learned and wyse, through the humayne reasons, through the sophisticall wragglinges, through new learynges whiche they themselves haue deuyſed, haue wandred astraye fro the sinceritie of the saythe of the gospel, whose proper tie is, to beleue & not to dyspne, nor is carryed awaye with mens decrees from the prescripte commaunds dementes of god. And to thintent thou mayest perceaue that this Epistle is not countrefaite, I wyl subscribe these wordes with myne owne hande that thou well knowest: Grace be with the. Amen.

Thus endeth the paraphrase vpon the
first Epistle to Timothy.